. XVIII MAY, 1928 MAY 19 1928 No. 8

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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In the Japanese Empire, (postpaid) per year in advance - *Yen* 5.50

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Foreign subscriptions should be remitted by P.O. or express money order, to The Japan Magazine Co., 6 Itchome Uchisaiwai-cho, Kojimachi-ku, Tokyo.

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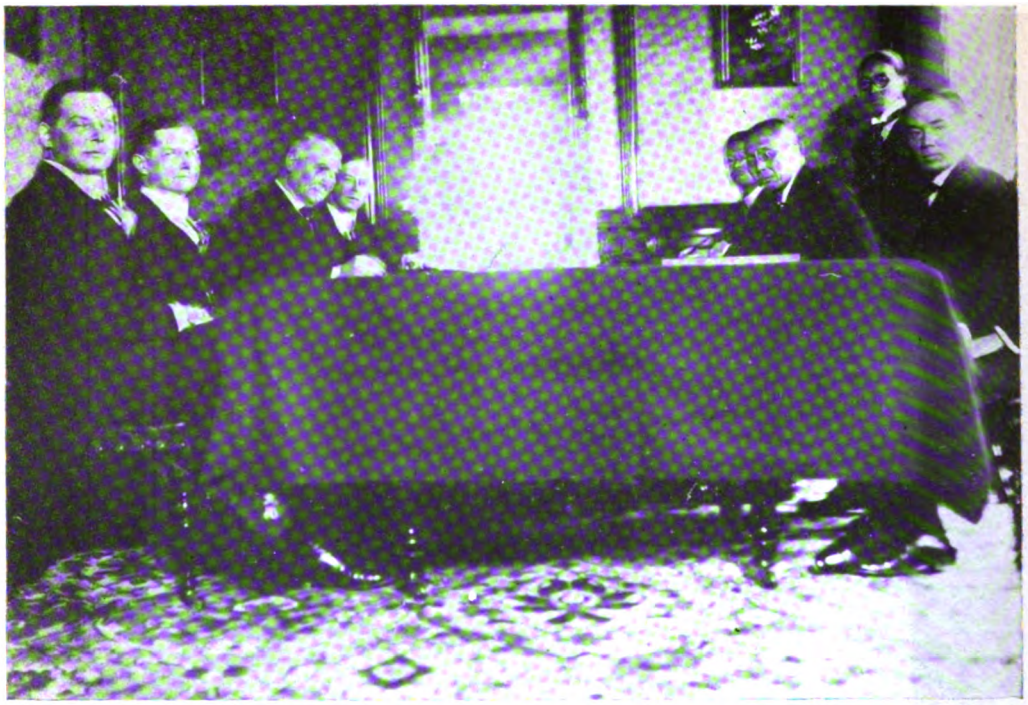
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H.I.H. Prince Chichibu, and his bride-elect, Miss Setsu-ko Matsudaira.

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The Premier of Japan, Baron Tanaka (right center) as foreign Minister pro tem., and the German Ambassador, Dr. Solf (left center), signing the new Japan-German Treaty of Navigation.



The retiring Italian Ambassador to Japan, Count Giulio Della Torre di Lavagna (left) exchanging farewells at Tokyo Station.

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The French airmen, Le Brix and Coste, about to leave Tachikawa airdrome, near Tokyo, on their flight to France.



Master Paul Fuhl of Denmark (right) on his 47 day trip around the world, calling on Admiral Count Togo (second from right).

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The new Mayor of Tokyo, Mr. Otohiko Ichiki.

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

Vol. XVIII MAY, 1928 No. 8

Prince Chichibu

PRINCE Yasuhito Chichibu is the second son of the late Emperor Taisho. He was born on June 25, 1902. At first he was called Prince Atsu, and the present name was granted by his Imperial father on June 25, 1922. On July 28, 1922, he graduated from the Military Academy and was appointed second lieutenant in October the same year, when he was decorated with the Grand Order of Chrysanthemum. In May, 1925, he was promoted to lieutenant. Soon after, on May 24, 1925 he left Japan for Europe. He was studying in England, when he received from home a message that his Imperial father was seriously ill. Immediately, he left for Japan and arrived in Tokyo on January 17, 1927, when His Majesty the Emperor had already passed away. The whole nation sympathized with him in his sorrow.

Prince Chichibu is a splendid model for the youth of modern Japan, and is loved by the whole people, as he is bright and light hearted, which is manifest to the people on frequent occasions when he comes into touch with them in different circumstances, making him so popular among them. At the same time, he has great dignity, appropriate to his exalted birth.

The prince has set a fine example to the nation, his devotion to his duties being worthy of special mention. He gets up at about 6 o'clock and exactly at 8 o'clock he is at the barracks of the Third Infantry Regiment at Azabu, to which he goes daily on foot. Bad weather is nothing to him, and he has never been behind time on that account. He is very strong willed. His actions in the grand military manoeuvres on the plains of Mino and Owari Provinces last autumn furnish striking evidence of it. The Third Infantry Regiment of the First Division, to which he belongs, began advancing by forced marches on the night of November 14, and without rest for about twenty-five hours they advanced twenty-two *ri* till late into the night of the 15th, before the battle. Prince Chichibu participated gallantly in the march, sharing the burden with the other officers.

This strong will of the prince and his sound body naturally make him delight in every sort of sports to such an extent that he is called by the people the Sports Prince. He is much in earnest and has made a systematic scientific study of them. In mountaineering, he makes preparations as complete as are humanly possible. When he made an ascent in the Alps in Switzerland, he previously

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studied the climb in every way, after which he fearlessly carried it out. This attitude is most needful in Japan of today, and the Japanese people are following his example.

In the season of winter sports, the prince goes skiing in the snow provinces in the north. He leaves Tokyo Saturday afternoon, after his duty is ended. He has not neglected his work in the garrison for his pleasure. He goes by night train and after skiing on Sunday, comes back by another night train, so as to attend the garrison on Monday at the fixed time.

In the garrison, he attends to his duty in the officers' room, furnished with simple desks and chairs in a narrow, dingy room of a barrack.

Recently, a happy alliance was arranged for the prince with Miss Setsuko Matsudaira, daughter of the Japanese Ambassador, Mr. Matsudaira, in the United States. When Mr. Matsudaira was informally told of the Imperial Household Ministry's wish to recommend his daughter as the consort of Prince Chichibu, he was greatly impressed by it, but he declined humbly but resolutely. The Tokyo Government then considered the matter again and finally came to the decision that Miss Setsuko was most fitting as a consort for the prince. A request was, therefore, made by them to Mr. Matsudaira to reconsider the matter. This time Count A. Kabayama, his intimate friend, was sent as a messenger, and Mr. Matsudaira was greatly moved by the Imperial desire. He replied that he would respectfully consider the matter, if he were formally communicated with about it.

Count Kabayama came back to Japan on January 3 and reported to the Imperial Household Minister. Later, Miss Setsuko was adopted for formality's sake by Viscount Matsudaira, the head of the main branch of her father's family, in order to qualify herself as an Imperial consort in comformity with the provision of the Imperial Household Law. On January 18, the Imperial Household Minister laid before His Majesty the Emperor the proposed marriage between Prince Chichibu and Miss Setsuko Matsudaira, and it was at once approved. Soon afterwards, the matter was publicly announced to the people, and they were delighted to hear it. It is learned that the wedding is practically fixed for September next.

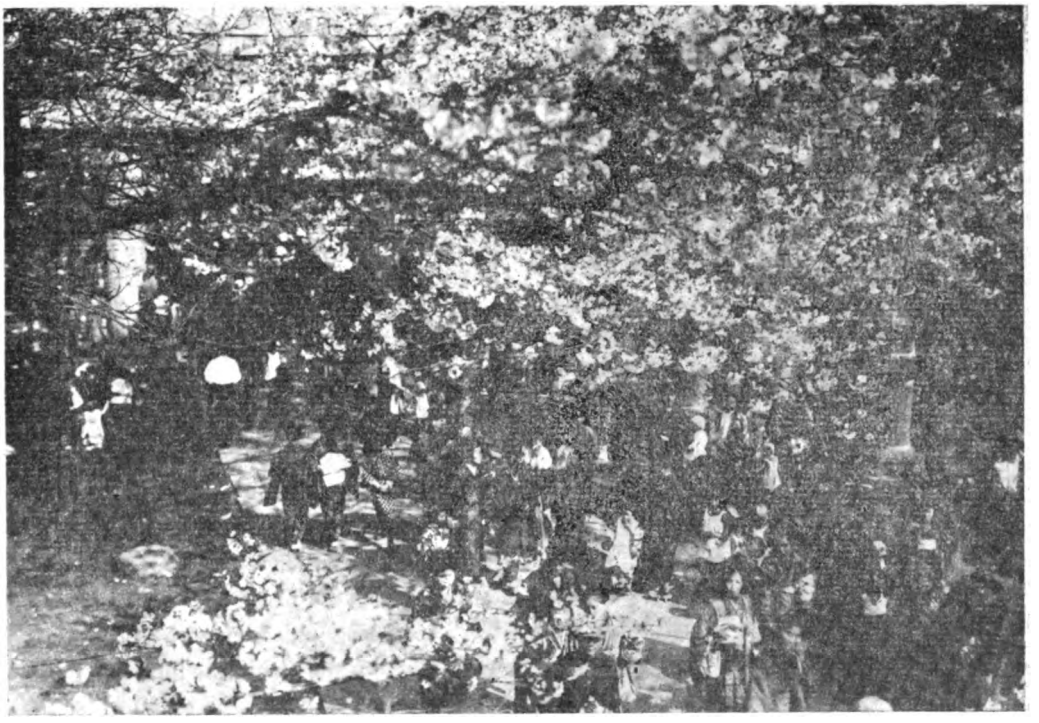
Miss Setsuko is 20 years of age. She is beautiful and talented. She is robust, and is considered an ideal consort for Prince Chichibu. Before she graduated from the Peeresses' School, she was taken to America in February, 1925, by her father, who had been appointed Japanese Ambassador there. In Washington, she entered the Friends' School, where she soon distinguished herself among her class-mates as the possessor of high intelligence and by her good record in every study. She will graduate from the school in May.

She has varied tastes and especially she is a lover of music and is studying piano and vocal music. She excels in Japanese music, too, and is said to be skilled in *nagauta*. She has also a great liking for sports, and in tennis matches she has often won prizes. She swims well. She excels in French. Before going to America, she studied English in Japan.

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Miss Setsu-ko is open-hearted, modest, graceful and quiet as a typical Japanese woman. Her personality is indescribably attractive.

The marriage of Prince Chichibu with Miss Setsuko, who is looked upon with respect and affection by the whole Japanese nation, is a matter of the warmest congratulation, and the people are particularly glad that it takes place this autumn, when His Majesty the Emperor's coronation is be held, making the year a very auspicious one.



The famous cherry blossoms of Ueno Park, Tokyo, in front of the Toshogu Shrine.

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The Bank of Taiwan

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The Bank of Taiwan

THE Bank of Taiwan whose fiscal policy led to suspension of payment for a while as well as contributed to the downfall of the Wakatsuki Ministry last year has fortunately recovered its position somewhat lately, thanks to strenuous efforts on the part of the bank authorities and support from the Government. This is very satisfactory for Japan's finance. The settlement of accounts for the first fiscal half-year in 1927, shows the following:

Loss during the First Half-year	12,837,984
Disposal of Frozen Debt:	15,382,350
Total:	28,220,334

ITEMS OF ACCOUNT

Balance Brought Forward from the Last Account:	49,459
Appropriation from Reserve for Loss	270,000
Appropriation from Reserve for Dividends:	1,536,404
Appropriation of Special Reserve Funds:	40,000
Appropriation of Capital:	26,250,000
Total:	28,205,863
Deficit Carried forward to the Next Half-year):	14,471

Last year the bank sustained a heavy loss, approximately 13,00,000 yen. While compensating the loss to some extent by the reserve funds and capital, the bank was compelled to resort to the disposal of frozen debt for the end which realized over 15,380,000 yen. If the institution were on a smaller scale, this would be considered remarkable but for the Bank of Taiwan it was comparatively a trifling matter. The Government's help was indispensable, and it was given to the bank in three different forms: compensation by the so-called earthquake bills; loaning of public bonds for compensating the earthquake bills; and compensation of losses otherwise than by the earthquake bills.

The total amount of the earthquake bills the withdrawal of which was regarded as impossible was estimated by the investigation commission at 46,000,000 yen, which amount was subsidized by the Central Government. The earthquake bills which might be collected in the long run but with much difficulty amounted to 52,000,000 yen, for which sum the Bank of Taiwan borrowed public bonds from the Government. With reference to the compensation of losses other than the earthquake bills, the Government estimated them at 200,000,000 yen, and obtained approval from the extraordinary session of the Imperial Diet in May last year of a bill called the Law for Appropriation from the Treasury to Aid the Bank of Taiwan, which was carried out by loaning 200,000,000 yen to the Bank of Taiwan through the Bank of Japan. In the event of the Formosan Bank being unable to refund the loan, the Government will fulfill its obligation. The Bank of Taiwan during the first fiscal half-year of 1927, deducting underwritten loans which gave no loss to the Bank, the total amount of loans is said to have reached 503,760,000 yen. It is expected that however large the the debt of some 246,000,000 yen will be refunded with the aid of the Government's compensation. As the sum to be refunded reaches about 49 per cent., it is believed that the status of the Bank of Taiwan will be readjusted, to the full

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satisfaction of the depositors, provided this amount is refunded.

When the financial condition of the bank is satisfactorily readjusted, the prospects of the Bank of Taiwan will be excellent, because it is privileged in varied ways. That there was a relatively small decrease of deposits despite the crisis of last spring is proof of the solid foundation of the bank, and subsequently the deposits actually increased.

At present the deposits total some 440,000,000 yen, which, although inferior to those of such banking houses as Mitsui, Mitsubishi, Sumitomo or Yasuda, evidence the solidity of the business of the Bank of Taiwan.

While the bank was engaged in business principally in Formosa it was quite successful but when it stretched out to Japan Proper failure followed unprofitable loans. It is said that the Bank has decided to confine itself mainly to its business in Formosa. Thus a bright future is expected for the bank. No doubt, therefore, that in the event of the complete readjustment of its financial condition the bank will realize great development.

Last year the Bank of Taiwan reduced its capital to one-third: that is, the authorized capital of 45,000,000 yen to 15,000,000 yen and the paid-up capital amounting to 39,375,000 yen to 13,125,000 yen. Since such a large amount as about 440,000,000 yen is deposited in the bank with a capital of a little over ten million yen, it may be presumed that it will have a paying business despite its making some loans at a comparatively low interest rate, though it is doubtful if it can pay dividends for some time. It is expected to be able to pay dividends after a lapse of about one year on a 5 per cent. basis.

The new directorate of the Bank of Taiwan is wholly devoted to the readjustment of loans, since its assumption of office. It is quite different from an ordinary bank in its organization, and is particularly privileged, consequently its future prosperity should be assured.



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Tobacco and Salt:

A Study of Hard Times

I. Tobacco

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Tobacco and Sakē:

A Study of Hard Times

1. Tobacco

HOW long trade has been at the bottom of the depression in Japan may be seen clearly from the different phases of life which reflect it. Its effects are especially visible on some articles of national use, for example in the consumption of tobacco and *sakė* among the Japanese people.

The sales of tobacco as investigated by the Monopoly Bureau of the Finance Department show that during the fiscal year 1924-25 the total sales of Japanese-made cigarettes with and without mouthpieces amounted to 28,680,000,000 pieces, but since then the amount decreased yearly and was only 27,110,000,000 pieces for the fiscal year 1925-1926. For the fiscal year 1926-1927, it fell off further by 90,000,000 pieces. In the fiscal year 1927-1928 the figures gained a little over the preceding fiscal year, with 21,789,000,000 pieces from April 1 to December 31, showing an increase of 1,302,000,000 pieces over the fiscal year 1926-1927. At the same time, no particular changes were noted in the demand for cut tobacco, which ranged in the neighbourhood of 6,300,000 *kwammė*, and for the fiscal year 1927-1928 it rose about 57,000 *kwamme* over the preceding fiscal year. The present fiscal year the Monopoly Bureau has gained about 136,673,000 yen, and this amount being 1,979,000 yen more than the same period in the last fiscal year, some people speak of the tobacco busiuess as being ever prosperous. Practically, however, it has been far from being so prosperous.

The sales of cigarettes with mouthpieces, it may be mentioned, were 19,219,000,000 pieces for the fiscal year 1925-1926, but they decreased to 17,626,000,000 pieces for the fiscal year 1926-1927. On the other hand, cigarettes without mouthpieces increased considerably since the fiscal year 1925-1926, when their sales amounted to 7,891,000,000 pieces, and for the fiscal year 1926-1927 the amount reached 9,384,000,000 pieces In the present fiscal year's total from April 1 to December 31 the cigarettes gained 987,000,000 pieces over the corresponding period of the preceding fiscal year, while cigarettes with mouthpieces increased only 315,000,000 pieces at the same time. Such an increase in the sales of cigarettes without mouthpieces as against a decreasing tendency taken by the demand for those with mouthpieces implies the partiality of the people for them in satisfying their desire for a more powerful stimulus by the sense of taste. At the same time, it must not be overlooked that their demand shifted to comparatively cheap cigarettes without mouthpieces, or they have become more economical in the use of cigarettes than before. This is evinced by the fact that the sales of the low grades have been greatly on the increase of late, while those of high grades have remarkably diminished. For instance, such high grade cigarettes with mouthpieces as *Kokka*, *Fuji*, *Shikishima* and *Yayoi* have decreased in sales, while *Asashi* and *Tatsuta* have increased.

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In cigarettes without mouthpieces, Nile, Alma, Orient, Star and Airship lost in sales, while Golden Bat, which is of a much lower grade has wonderfully gained, showing an increase of 790,000,000 pieces, or 16 per cent. total from April 1 to December 31, 1927 over the same interval, 1926. A similar tendency in demand may be noted in cut tobacco, as such low grades as *Nadeshiko* and *Fukki-en* have increased in demand. This tells the story of bad times.

2. Saké

How has *saké* been demanded and supplied of late? In fact, the taxable amount of the various kinds of Japanese alcoholic beverages has been yearly on the decrease. More particularly, *saké* lost 269,000 odd *koku*, or 4 per cent. for the fiscal year 1924-1925 from 5,449,000 odd *koku* for the preceding fiscal year, and for the fiscal year 1926-1927 the amount fell below the 5,000,000 *koku* mark and reached 4,803,900 odd *koku*. On the other hand, the taxable amount of *shochu* (distilled spirit) shows a yearly increase. In the fiscal year 1925-1926 it passed the 500,000 *koku* line, and in the fiscal year 1926-1927 it lost somewhat; yet it stood at 519,600 odd *koku*. Like the tobacco business, this is a reflection of the hard times, in which the people have sought alcoholic drinks, which are cheap and stimulate powerfully their sense of taste.

The production of *sake* has diminished yearly of late as has been the amount supplied. In the fiscal year 1923-1924 the production was 5,859,225 *koku* and the suppls 5,352,701 *koku*, in the fiscal year 1924-1925 the production was 5,568,534 *koku* and the supply 5,087,375 *koku* and in the fiscal year 1925-1926 the production was 5,632,605 *koku* and the supply 5,054,862 *koku*. For the present fiscal year the amount is not yet exactly known, as the breweries are now in the busiest season, but the brewers' estimate gives a reduction of 4,887,598 *koku*, or 8 per cent. from last fiscal year, while a decrease of 10 or 15 per cent. is expected in the market. A *saké* dealer says that the high grades do not sell well and the brewers are confining themselves to the production of the low grades. In value, therefore, the recent production evidently shows much larger decreases than the quantity. This is another proof of the bad times.



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Yellow Covered Books

(I)

By F. Yamazaki

SOME story-books published in the Tokugawa period were given the name *kibyoshi* (books of yellow cover), and approximately 2,000 copies of them are still extant, which fact proves how popular they were. As the name signifies, the books are covered with yellow paper. Each book is of 10 pages a quarto of Mino paper. One story was published in series in two to six books. Their contents show two developments.

Towards the end of the Muromachi period a kind of book called *Otogi-zoshi* (books of fairy tales) was published. It was probably at this period that Japanese juvenile stories, which are spread among the Japanese people to-day, took definite shape. If so, the *Otogi-zoshi* were compiled perhaps for juvenile reading, containing principally these juvenile stories.



Koikawa Harumachi, Co-Author of the "Yellow Covered Books" (Kibyôshi), Painted by Kunisada.

Perhaps the material was not originated by the author, but was handed down by word of mouth, from old times in Japanese families, which were adopted and represented by a style of writing, transmitted from the literature of the Heian Dynasty. Such stories as *Hamaguri-no-soshi*, *Hachikatsugi*, *Issun-boshi*, *Urashima Taro* and *Shuten-doji* had evidently pre-existed as juvenile tales. They had a similar trend to that of the juvenile stories written by the Grimm brothers of Germany, from juvenile tales of the Goth race collecting them for many years.

In Europe, juvenile stories are said to have made a development into adult reading. The same may be said of the *Otogi-zoshi*, which stories had been originally handed down by word of mouth simply for children, but were made light reading of adults, when once they were published in books.

The *Sannin-Hosshi* (Three Priests) is one of these stories. It is written in easy style and it would not have been hard for the children of the day to understand it, but it is doubtful whether its contents aroused their interest, for it is entirely in a form suitable for reading by adults.

The system of these *Otogi-zoshi* was transmitted as far as the beginning of

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Meiseido Kimiji, Co-Author of the "Yellow Covered Books" (Kibyôshi), Painted by Kunisada

of the Tokugawa period, when many books of the sort were published. The *Neko-no-soshi*, for instance, was evidently written from material from an event occurring in the middle of August, the seventh year of Keicho (1602). In the Keicho period, a type-printed book called the *Isoho-monogatari* (Aesop's fables) was published, and it was so well received by the public that a second edition was published in the Genna era (1615-1623) and the third edition in the second year of Manji (1659). It seems obvious that such fairy tales of Western Europe gave a stimulus to juvenile stories in Japan.

Early in the Tokugawa period many books were published, written on the basis of juvenile stories of the system of the *Otogi-zoshi*, and they are known as *aka-hon* (red books) and *kuro-hon* (black books), which were distinguished from each other by the colour of the cover and not by the nature of the contents, which are exactly same. The date of their publication is unknown, as it is not mentioned in them, but from the signature of painters drawing the illustrations, we can gather about when they were published.

The *aka-hon* were published earlier than the *kuro-hon*, for they have Okumura Masanobu (1693-1768) and Nishimura Shigenaga (1740-1770) as the representative drawers of their illustrations, and they were, therefore, published most probably in the Kanpo and Enkyo eras. A representative painter of *kuro-hon's* illustrations was Torii Kiyotsuné (1720-1760), and they were published, perhaps, in the Horeki era.

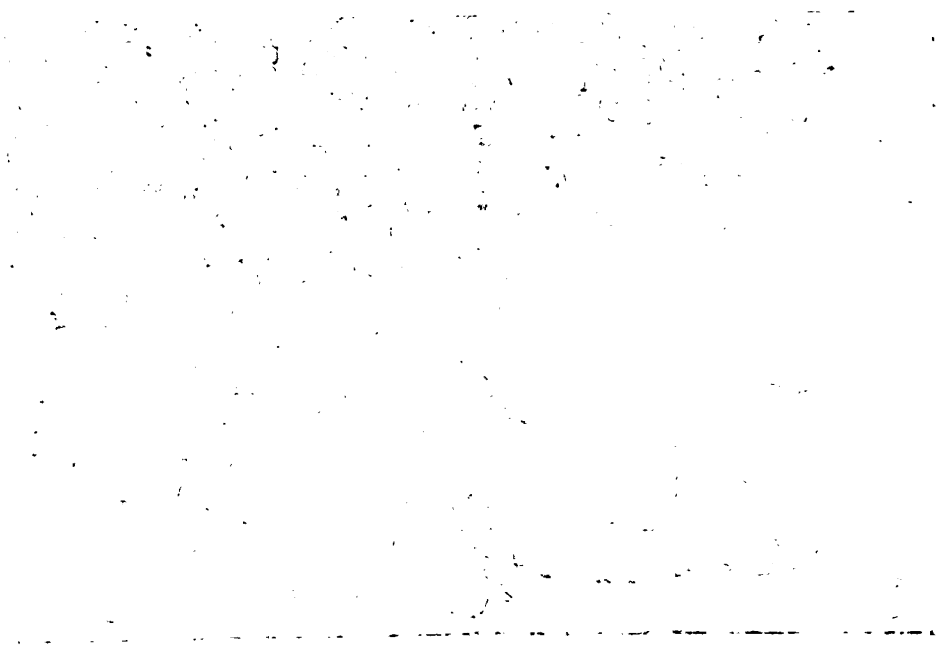
Next come the *ao-hon* (blue books), as their cover was of blue colour. They were nearly contemporaneous with the *kuro-hon*, and the books were simply changed from a black cover to blue. In the Anyei era, a yellow cover took the place the blue. Some people suggest that the blue colour changed into yellow by fading. But that does not seem to be true.

These books may be classified according to their contents into fairy tales such as *Hanasakase-jiji* (the Flower-making Old Man) and *Nezumino-no-yomeiri* (the Marriage of Rats), true stories such as *Yoshitsune-ichidaiki* (the Life of Yoshitsune) and *Ehon-taiheiki* (the illustrated *Taiheiki*), ghost stories such as Sakata Kinpira and *Bakemono-kurumahiki* and legendary tales such as *Yasuna-monogatari* (the Legend of Yasuna).

Some books were read by adults. Yet few of them get out of the realm of fairy

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Merry-making at Oiso, Drawn by Yukimaro (From "Bunbu Nidō Mangoku-dōshi")

tales, until Koikawa Harumachi wrote in the fourth year of Anyei (1775) a book entitled *Kinkin-sensei yeiga-no-yume* and published it, which was purely for reading by adults.

The plat of the story is as follows:

Kanamuraya Kinbei wished to indulge in worldly pleasures, but he was too poor to do so. After careful consideration he resolved to go to Yedo to work. So he left his native place. On the way, he visited the Fudo Shrine at Meguro, a famous Buddhist temple in the outskirts of Yedo. *Awa-mochi* (millet dough) was a special product of the place. As he felt hungry, he entered a house where it was sold, and taking a seat in an inner room he ordered *awa-mochi*. There was none ready and he had to wait for it to be made. In the meantime, he felt drowsy, tired after his journey, and he borrowed a pillow and dozed off. Soon, there came a man in a fine *kago* (palanquin). He looked like a merchant. Approaching Kinbei, he told him: "I am an employee of Izumiya Seizo at Kanda, Yedo. My master is feeble, and having no one to succeed to his property, he wishes to transfer it to you in accordance with the words of the God Hachiman, in which my master believes. So I have come to meet you here. Please take the kago."

He placed Kinbei forcibly in the kago and took him to his master's house. The master was very glad to see him and transferred all his fortune to him and he himself retired from active business. Kinbei became a wealthy man at one bound and dressing himself well, he

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Courtesans Enticing Guests, Drawn by Shîkitei Samba (From "Kyan Taihei-ki")

frequently visited the gay quarters of Yoshiwara and Fukagawa, where he squandered money.

The old man was enraged and turned him out.

He was at a loss what to do, having none to rely on. Suddenly, he heard the sounds of a pestle making *awa-mochi*, and surprised at it he rose, awakened from his dream. His mochi was not yet made. He clapped his hands as if he had perceived something. He realized that in his short dream he had spent thirty years of luxurious life and man's pleasure in life will be little longer than the time taken for the making of *awa-mochi* in the mortar. So he gave up his idea of working in Yedo and went back to his native place.

The story gives a skilful depiction of the social aspects of the day, describing minutely Kinbei as a fashionable man of the world and his hair dress, attire, and language in the latest fashion as well as details of the gay quarters and prostitutes making fools of their guests. This is quite unfit for juvenile reading.

It was intended for reading by adults and is a light, comical story. Other writers, given a hint by this, published similar books one after another. These books made the novelettes known as *ki-byoshi* in the latter part of the Tokugawa period. The *ki-byoshi* essentially have contents, which have the same object and idea as the caricatures of to-day, revealing the secrets of some social aspects by humour and insinuation. Books of the old *otogi-zoshi* were no longer written, and a style of caricature was made the principal fea-

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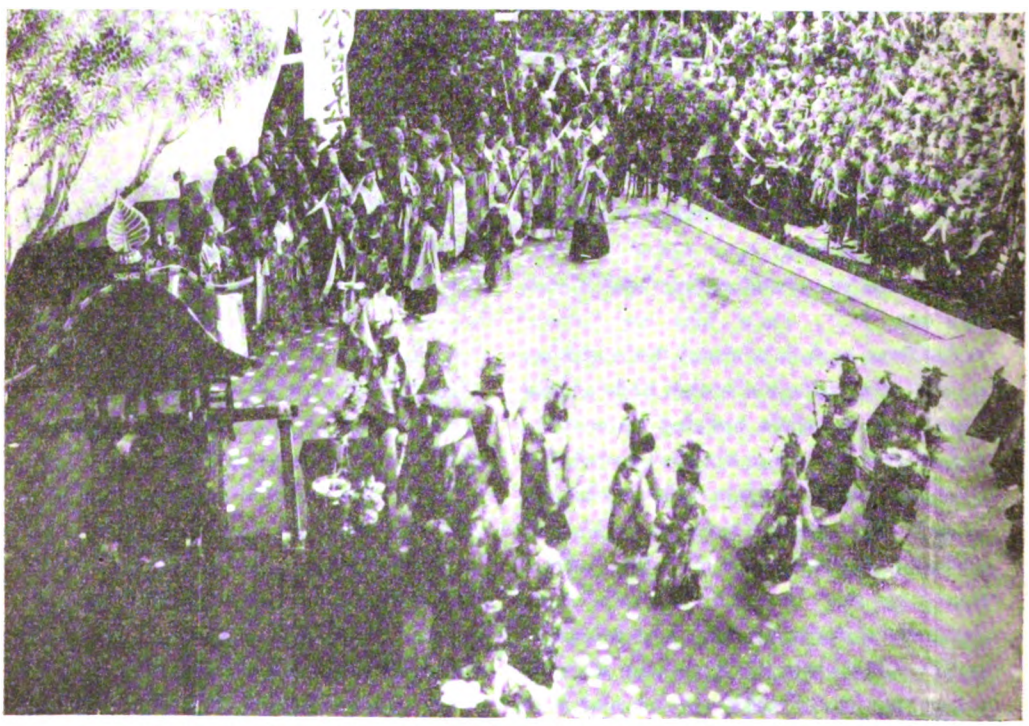
ture of the new books.

The point that differentiates the *ki-byoshi* from the caricature book of to-day is that the illustrations of the former are sober, while the latter are humorous both in writing and illustration. This was for the reason that the book succeeded entirely to the traditional style of illustrations of the *otogi-zoshi*, *aka-hon* and *kuro-hon*, which were sober. Comic pictures were seen in books of comic stories, which were published later, such as the *Hiza-kurige* written by Juppensha Ikku and the Ukiyoburo written by Shikitei Samba.

Another feature of the *ki-byoshi* is that each person shown in the illustrations says something, which is noted close to him. This is perhaps a survival of the fashion in the Horeki era (1751-1763), when the *Hachimonjiya-bon*, or books written by Hachimonjiya Jisho or Ejimaya Kiseki and illustrated by Nishikawa Sukenobu have dialogue noted beside the persons drawn.

This is a method which is followed exactly, too, in to-day's caricatures, which style may be said to rightly represent the true form of the *ki-byoshi*, real stories in which are not its special feature.

(*To be continued*)



Celebrating the Buddhist Flower Festival, April 8, in Hibiya Park, Tokyo.

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The New Mayor of Tokyo

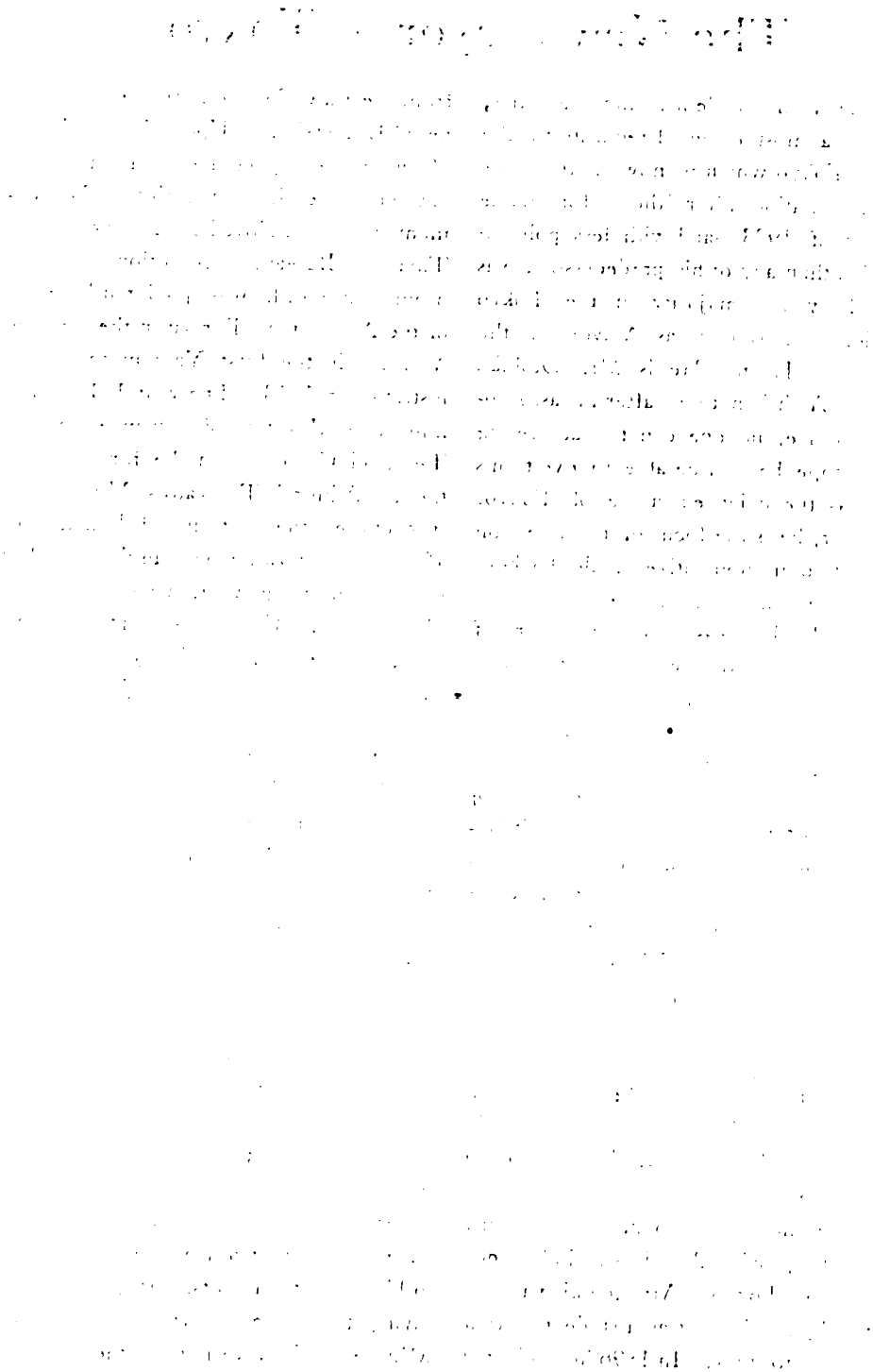
A man with excellent financial abilities, —a most essential requisite for the city of Tokyo which is now in the stage of rehabilitation after the unforgettable disaster of 1923—and with less political leanings than any of his predecessors, was elected by the majority of the Tokyo Municipal Assembly as Mayor of the capital of Japan. He is Mr. Otohiko Ichiki. As it is not long after his assumption of office, no one can tell at present what scope he will be able to give to his talent as the chief executive of Tokyo. However, he is the focus of the attention of the two million citizens, all of whom expect great things from him.

Mr. Ichiki was once Minister of Finance, and also Governor of the Bank of Japan. The municipal administration of Tokyo has been the Gordian knot entangling all preceding mayors. Most of the mayors of Tokyo have been of State Minister rank and yet they left behind them records of comparative administrative failure, because they were involved in the whirlpool of factional strife. Indeed, the city of Tokyo is the most notorious place in Japan for political struggle.

The new Mayor was born in Kagoshima Prefecture in 1872, being fifty-seven years old now, the age when man is said to be most full of energy. It was in 1889 that he left his native place relying for aid upon the late Viscount Inajiro Tajiri, one of his provincial seniors and also once Mayor of Tokyo. Mr. Ichiki was employed by he viscount as a student-servant and began to study. In 1896 he graduated from the Law College in the Tokyo Imperial University. Upon his completion of the university course he immediately entered the service of the Finance Department, being employed as a clerk in the Taxation Bureau. Promotion followed promotion until he was appointed Director of the Accountants Bureau in the Finance Ministry in the First Yamamoto Administration in 1913. The year 1916 found him Vice-Minister of Finance in the Terauchi Cabinet. In the formation of the late Admiral T. Kato's Ministry he was offered the portfolio of Finance, in 1922, which post he held until September of the following year, when the Kato Cabinet fell. On his resignation, however, he was immediately nominated Governor of the Bank of Japan. For three years he remained at the head of the State Bank until he was relieved of the post in the spring of last year upon the formation of the present Tanaka Ministry. Since then he has had no official duty until his election to the mayoralty of the capital of Japan.

As Minister of Finance as well as Governor of the Bank of Japan he was kep out of the public eye because he committed no blunder. Particularly his power lies in his grave personality. In whatever exalted position he may find himself, he never boasts of it; in whatever discouraging condition he may be placed, one has never heard him complain. Invariably he has pursued his steady path of life, sticking to his duty at all costs. It goes without saying that a man who was Finance Minister and Governor of the Bank of

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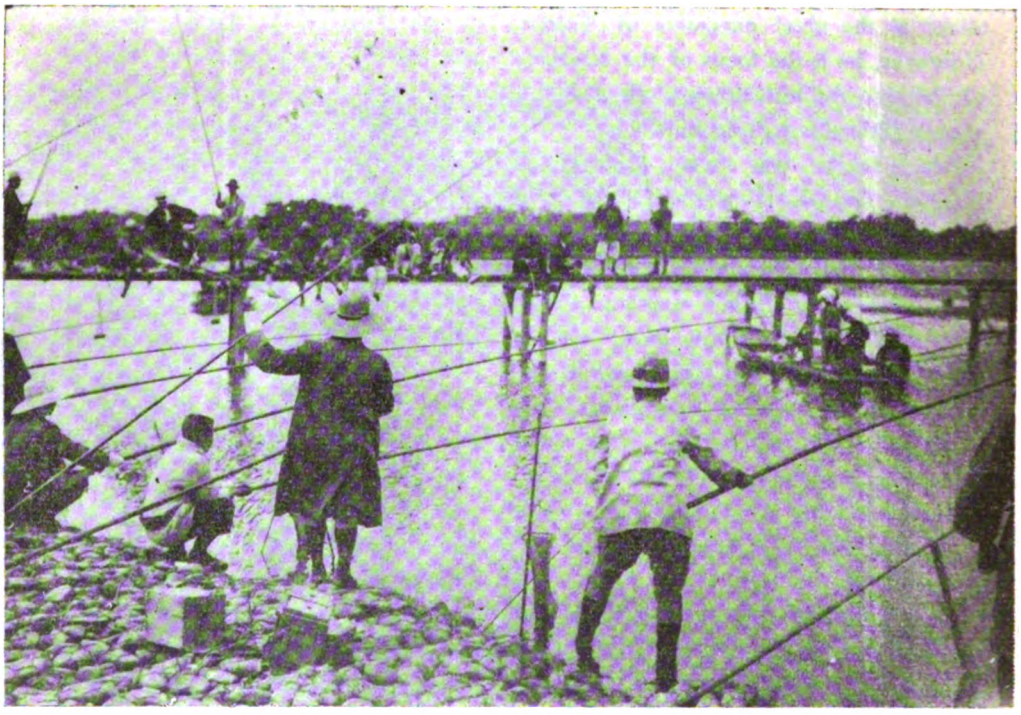


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Japan is gifted with the economic and financial talent which is so badly needed by the city of Tokyo. In this respect the Tokyo citizens have reason to congratulate themselves on having found such a well-qualified man as Mr. Ichiki as their municipal administrative head. It is generally expected that he will be able to bring about fruitful results in municipal politics by skilfully controlling the people concerned in the administration and smoothly working the municipal machine.

From a mere hall-boy to a State minister, Governor of the Bank of Japan and Mayor of Tokyo! Who can deny that Mr. Otohiko Ichiki is one of the most conspicuous figures in the biography of self-made men in Japan ?



Fishing on the Tama River, near Tokyo.

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The Virtues of Tea

IN the present social life of opulence and civilization, food, clothing, habitation and all other things are full of tasteful, interesting and playful moods. But all these things originated as necessary factors of actual life.

The drinking of tea must have originated in the actual necessities of life. In China, where the habit of tea drinking is the oldest in the world, the original reason for its drinking is given as a result of her people's experience of the fresh water there being bad and its drinking being detrimental to health, while the dry air made them thirsty and also from their experience that the fatty matter of pork becomes indigestible with water. In China the drinking of coldwater is habitually avoided strictly for about an hour after taking meals. For these reasons, the Chinese people chose hot water for drinking, and later, they evidently tried to season it with aromatic plant leaves to improve its taste.

In Japan, the people in the early part of the Heian Era, when tea drinking was temporarily in vogue, seem to have had two ideas about tea, a medicinal idea and a taste idea, undoubtedly after the Chinese thought. Besides, tea was taken in Japan by Buddhist priests in the study of the Zen doctrine or the practice of its cult, as it is effective for keeping one awake. As time went on, its use gradually spread among the people for different objects. It became a drink of medicine, taste and interest, while its manufacturing methods were improved and it became more and more tasteful, until it became inseparable from the like of the Japanese people.

A typical event in the medicinal and religious use of tea was that in the fifth year of Tenryaku (951), an epidemic was prevalent in the Heian Castle and many people died of it, and Saint Kuya taking pity, himself made an image of Kwannon (which is still kept in the Rokuhara Temple, Kyoto) and took it about the city on a vehicle and giving to the patients tea offered to Buddha, which healed many people. The first theoretical explanation of the medicinal idea of tea was given in the famous *Kitcha-Yojo-ki* (a book of tea drinking for the preservation of health) by the Zen priest Yeisei. All great Buddhist priests in ancient times seem to have been possessed of a general knowledge of medicine, besides their religious learning. This priest is supposed to have been versed in it more deeply than others. His book theoretically explains tea as a medicine which is indispensable for health, and, in his words, as an elixir of health and a specific for longevity. The book gives a remedy of five tastes, or a medical treatment and additionally, incantations, which are methods of mental treatment as they are called to-day, and it expatiates on the preservation of life by the application of material and mental healing. It is a great work on medicine. Whether for this reason or not people nowadays speak of tea as containing vitamines so as to make it of wonderful medical virtue. A professor of the University of California published a study of Japanese tea, in which he stated that it contains, in addition to

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vitamines, viose which is efficacious three hundred times as much as vitamines, and promotes energy, good health, and longevity, its everyday drinking by the Japanese being perhaps responsible for their high birthrate and their comparative energy in old age. Dr. U. Suzuki and Dr. M. Miura have found upon their study of fine tea, plenty of vitamine C in it, which has proved of great virtue for scurvy, being far better than milk in the treatment of it. Professor Yamamoto of the Agricultural College has recently published a study of tea, in which he found that it contains vitamine A. Its medicinal value has thus been practically demonstrated by foreign and Japanese scholars.

When the late Emperor Taisho celebrated his silver wedding some years ago, he bestowed wine-cups on old men and women of more than 90 years of age in Japan, and the prefectural authorities having made inquiries about these aged persons, found them all good drinkers of tea from their youth and none among those of more than 98 disliked tea.

Such medicinal value of tea was mentioned by Priest Yeisei 800 years ago in his great book, and he evidently possessed wonderful insight.

As to tea drinking as a taste, this idea was promoted later under the influence of *Zen* and finally was developed and perfected into manners and etiquette of gracefulness and refinement with Japanese characteristics, or the tea-ceremony, by such master tea-makers as Yoshimasa, Shuko, Sho-o, Rikyu and Enshu, who harmonized in it *bushido* or the samurai spirit, with the civilized idea of So and Gen of China. This indirectly hastened the progress and development of fine arts in Japan, making the foundation of the modern civilization, and then it turned into the development and spreading of the nationol taste for boiled tea. The taste for tea thus had an extensive effect on civilization.

The tea-ceremony is essentially an amusement, but this is in a narrow sense and belongs to the so-called *to-cha* or *mei-cha* of China *cha-kabuki* so popularly called in Japan. The *Taihei-ki* refers to *hyappuku-cha* (100 cups of tea) and *juppuku-cha* (10 cups of tea), and the *kitcha-orai* describes a game of 4 kinds and 10 cups of tea. This is a pastime contest, judging the kinds of tea from the taste. Gradually, it became gambling, taking hold of a human weak point, and was very popular from the end of the Hojo period to the beginning of the Ashikaga period through the Northern and Southern Dynastic eras, until Takauji Ashikaga, the first Ashikaga shogun, restricted tea parties of the sort in his Kemmu Code, perhaps as the game was becoming too extravagant and producing too much evil.

These tea-parties were fashionably held later in the Tokugawa period, too, and in the tea-ceremony, the game was played as an entertainment under the name of *kiki-cha* (the tasting of teas). Even to-day what are called tea-parties are held in Tokyo.

Boiled tea, used until the end of the middle period of the Tokugawa Shogunate, was little better than powdered tea, not yet powdered, but one which is classed to-day as *bancha* (coarse tea) or one made of tea leaves boiled in kettles without being steamed beforehand like Chinese kettle tea. So-called boiled te[a]

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of to-day in Japan, which is made in every family in small teapots, in which tea is infused simply by hot water poured upon it, may be more properly called infused tea in a stricter sense, and it does not represent the actual process of its making, being simply a historical name. Literally, the boiled tea of old times was one decocted for a little time, it including all kinds of tea, except Chinese kettle-boiled tea, belonging to the coarse tea of to-day, ea leaves for powdered tea and the waste of powdered tea.

The so-called boiled tea of to-day thus shows a striking difference from the one of the same name in old times. When and by whom was it invented? It was first prepared in the third year of Genbun (1738) by Soshichiro Nagatani (Soyen) a resident of a place which is now called Tawara-mura, Uji, Kyoto-fu, and it was first put on the market by Kahei Yamamoto, a tea dealer in Yedo, or the ancestor of Mr. K. Yamamoto, the proprietor of the present Yamamoto-yama at Nihonbashi, Tokyo. The so-called Uji *sencha* invented by S. Nagatani is described in an old record of the Yamamoto family as follows:—

"In the autumn of the third year of Genbun (1738) Soyen Nagatani came from his native place, Yuya-dani, Tsujukigori, Yamashiro Province, to Yedo, taking with him a quantity of fine tea called *nashi-mushi-sencha* invented by himself. He asked Kahei, of the fourth generation of the Yamamoto family, who also was called Kado, to sell it on trial. The tea was fine in quality and had a delicious taste. When it was put on the market, it created a sensation and everybody in the city took delight in taking it. This was the first time that the people of Yedo prized Uji tea. In memory of this, we have presented yearly, since then 25 *ryo* in *koban* to the Nagatani family as a reward for their good work."

Since then, the tea gained more and more reputation until it came to be used so popularly and extensively as to-day.

It is said that a teapot, which is closely akin to those now in use in ordinary families, was found even in the Ashikaga period. But there is no positive proof of it. More probably its inventor was Baicha-o, the most famous person for spreading the use of tea. In his age, it was far larger than is used at present, for tea was necessarily boiled, and it was in a comparatively modern time that such a small one grew fashionable when the rubbing of the tea in its making became so much improved that it could be easily infused by simply pouring hot water on it. This fact is related in the *Sasa-roku*, a book written by Chikuden Tanomura, a famous drawer of the Nanga school and a noted propagandist of boiled tea, in the second year of Tenyo (1831).

It says about the teapot: "It was only 12 or 13 years ago that the teapot now in fashion was first made, when Kotei (Murase) and Yosai (Shusei Uyeda) had a sketch drawn and had it made by the Potter Rokubei, of Kyoto. To-day it is found not only in the three largest cities but even in the country, where every chinashop sells it."

Uji boiled tea grew in vogue since then, and its use spread mostly in the Bunka and Bunsei eras (1804-1829), when it became a great factor in the life of all classes of society. Attempts were natnrally made by some people to produce

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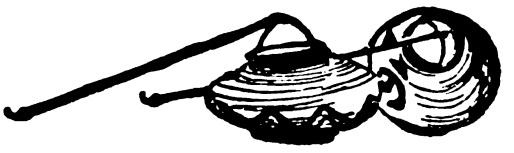
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a better tea, and Tokuo Yamamoto, a tea dealer in Yedo, at last succeeded by inventing *gyokuro* tea and exciting public interest and taste in it. He was of the sixth generation of the family of Kahei Yamamoto at Tori Nichome, Nihonbashi. In the sixth year of Mempo (1835), he visited the Province of Yamashiro, Goshu, for the inspection of the tea industry there and saw the making of powdered tea at Kichizayemon Kinoshita's in that province.

In drying the tea, the workman stirred the steamed leaves leisurely with a bamboo fork. Tokuo who saw it thought it too dilatory and stirred himself the steamed leaves, with the result that the viscous stuck to the palm like wheat-gluten and as it dried it rounded up into small pieces. He was surprised to see this and thought that he had made a mistake. But he did not express his surprise. He took advantage of it and had a few pounds of tea in the round form made by the workman. He then brought it to Yedo and naming it *Tama-no-tsuyu* (Dew-gems), he presented it to his customers and received their great praise. This is the origin of *gyokuro*-tea, which is much valued even to-day among tea-drinkers. In August the next year, he was appointed a contractor for tea by Lord Kishu. He presented the tea to the lord, who greatly appreciated it, and holding a dinner introduced it to his guests. He presented Tokuo with paper lanterns and permitted him to bear a sword on his travels.

This new tea rapidly came into vogue and was generally known among the Yedo people in a few years, probably for the reason that it met their taste for sweet and luxurious things, to which they became accustomed by their life of extravagance in peace time.

Uji in the Province of Yamashiro is so famous for its production of tea that one is reminded of Uji when speaking of tea and of tea when speaking of Uji. What is Uji tea? It implies tea of fine quality, manufactured in Uji and the neighbouring mountains and plains. The soil in these places suits the growth of the tea bushes and they are cultivated with the utmost care. They are mostly old and give tea of plain taste. The tea is not gathered after the second tea season and being refined and stored perfectly, is rich and of fine taste. The after-taste, also, is good, which makes its drinker want more. It is very clear in the cup, which excites the sense of taste and tempts one to take up the cup and drink it at once. It is economical, as it draws well and can be infused four or five times without losing its peculiar taste. Powdered tea for the tea ceremony must be from the Province of Yamashiro and cannot be obtained in any other place. Uji tea is, therefore, prized as the best green tea in the world.



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The Japanese and the Outer World

By Shujiro Watanabe

CHAPTER XII.

THE MISSION OF HASEKURA ROKUEMON AND SOTELO TO ROME—THE SHOGUN'S AND DATE MASAMUNE'S PROPOSED TREATY WITH SPAIN.[1]

The life of Date Masamune, a great contemporary of Toyotomi Hideyosi and Tokugawa Ieyasu, forms one of the most interesting episodes in the history of Japan. He extended his domains by taking territories and castles from neighbouring feudal lords, and his revenue finally amounted to 6,020 koku of rice (approximately 4,960,000 yen or £496,000), in possession of which he was confirmed by Hideyosi and afterwards by Ieyasu, against the former of whom he had attempted opposition but in vain. He had a mind beyond mere warfare, and was not only a soldier but a keen diplomatist. Although he had but one eye, he was quick to see the advantage of an alliance with Ieyasu, recognizing that he himself ranked next to him in ability and power.

In spite of the fact that he had to remain under the influence of two great administrators, Hideyosi first and, after the latter's death, Ieyasu, for, high-spirited as he was, Masamune found resistance to them hopeless, he did not lead a peaceful, idle life. To his regret he perceived that he was not fated to succeed in his great enterprises at home, and the news that Simazu, lord of Satsuma, had conquered Ryukyu in the 14th. y. of Keicho (1609) fired his ambition. Catholicism was then

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1. It has only recently been known that Date Masamune, lord of Sendai in Oshu despatched an envoy to Rome thirty years after the mission of the three lords of Kyushu or three years after the first navigation of the Pacific by a Japanese ship. When the suite of the Japanese Ambassador Extraordinary saw, in the 6th. y. of Meiji (1873), Hasekura's handwriting in Venice, they doubted whether it were genuine, as they knew of no native record of the visit. However Pages in his Histoire de la Religion Chretienne au Japon, de. 1598 a 1651: Paris, 1869, gives a minute account of Hasekura and Sotelo's journey; and in Noticia Historica sobre las relaciones politicas y comerciales habidas entre Mexico y el Japon durante el single XVII, by A. Nunez-Ortega, Secretary of the Foreign Department of Mexico (Mexico, 1879), the statement is made that the lord of Oshu sent an envoy to Rome in 1613, and that the envoy crossed the Pacific instead of the Indian Ocean and arrived at Rome by way of Mexico.

As already remarked, no one knew anything about Masamune's envoy, when the Emperor Meiji happened, in the 9th. y. of Meiji (1876), to see several antiquities preserved by the Date family. The facts were then disclosed and created much interest. A book has since been published on the subject, though it has many omissions owing to the scanty materials available, and these omissions occasion not a few positive errors. I personally saw and examined all these documents, a portrait and other things relating to Hasekura when I was at Sendai in 1879, and afterwards collected a quantity of materials with a view to investigation of the facts. With the help of these and reference to a number of books, I have written the present chapter. I have also made free use of C. Meriwether's "Life of Date Masamune" (Transactions, Asiatic Society of Japan, Vol. XXI, 1893), which includes some valuable documents

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diffused all over the country. He hated it and made up his mind to conquer "the Southern Land" (the Philippines), in order at once to suppress that religion, and at the same time find scope abroad for the ambitions which at home he had to keep under control. With this in view he sent a spy to make enquiries there, and in the 18th. y. of Keicho had an opportunity of learning details of naval equipment from the crew of a foreign vessel which at that time came to the coast of Mutsu, Oshu.[1] He consequently determined to build a large ship in which to despatch his retainers abroad for the purpose of making enquiries into the condition of foreign countries, as a preparatory measure to his scheme.[2] His intentions are to be gathered from a Chinese poem which he wrote at the time. Its significance is as follows: "An evil religion seduces the nation; my purpose of subduing a foreign land is as yet unfulfilled; a great bird is waiting for a high wind." His note runs: "I wrote this poem at the time when I intended to conquer the southern land."

Masamune consulted with Mukai Shogen, the superintendent of shipping in the Bakufu, with a view to sending a ship-carpenter with two sailors and appointing two officers to build a ship, the timbers for which (cedar and other kinds) were to be obtained in his country. The new ship was 33 feet in beam, 78 feet long and 43 ½ feet in depth; the main mast, made of pine, was 31 feet high and the foremast, of the same wood, 28½.

Many Spanish Franciscans were then in Japan, and very often acted for their country in a diplomatic capacity. Luis Sotelo, a native of Seville, came to Japan in the 11th. y. of Keicho (1606) in company with other priests.[3] Four years later he

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1. From *Kinjo Hion*, written in the 9th. y. of Bunkwa (1819) by Otsuki Bansui, a scholar belonging to the Sendai clan. The ship is said to have been English, but this point is doubtful.
2. In the record of the Date family the following passage is to be found: "The Prince's aim in sending a ship to Namban (southern barbarians) is to spy out the state of the land and, through the government's permission, to subdue it." This scheme is supposed to have been in accordance with the Bakufu's object, the extermination of the religion of "the southern land" i. e. Catholicism. In his letter to the King of Spain, to which reference is made hereafter, there is a clause soliciting maritime communication with the Spanish colony of Luzon. The apparent respect with which he regards Christianity is to be noticed in this letter, but at the same he expresses his reluctance to become a convert to it on the plea of an unavoidable obstacle. This is sufficient to enable one to perceive his secret intentions and grasp his profound policy. That Masamune had already sent a spy abroad is implied in his letter to Sotelo, in which he states that he will send the same messenger. whom he has despatched before, to Namban, and also in a note to his poem cited above, where the phrase occurs, "I intended again to subdue the southern land." It may therefore be presumed that some of the members of Hasekura's suite had taken part in the first embassy, though whether he himself had been of their number is not clear. One writer states that Masamune secretly reported on one occasion to the Tokugawa government that there was a foreign land full of silver mines, and that, if permitted, he would despatch 3,000 of his troops to it, subjugate it and make a treasury of it for Japan. The Bakufu, then ardently desirous of cutting off foreign intercourse for the sake of domestic tranquility, refused its sanction to his proposal. In what year this occurred is unknown, there being no mention of it in histories.
1. The Date family record describes him as having been then some sixty years of age, ruddy in complexion and tall in build. It also mentions that in the 7th. m. of the 18th. y. of Keicho (1613) more than twenty Namban men had an interview with Masamune at Sendai.

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acted as agent for Don Rodrigo de Vivero, governor of the Philippines, in negotiations with the Bakufu.[1] A few years afterwards, when the Spanish envoy came to Japan, he relied on his assistance in his deliberation with the Bakufu. Sotelo lived at Yedo, and there, in Asaxa, he built a small church and an asylum for lepers. He probably went to Mexico when the Japanese ships sailed there in the 15th. y. of Keicho (1610),[2] as he returned from that country to Japan in the following year.[3]

He endeavoured to open continuous commercial intercourse between Japan and Mexico, but to no purpose. Christianity then prevailed throughout the country, churches, which seemed like castles in the eyes of the people, were set up here and there, and the missionaries and their adherents ignored Kami (the deity) and Buddha. The people therefore began to suspect and hate them as being treacherous to the country. In the 17th. y. of Keicho (1712) the Bakufu destroyed the churches and executed the friars. In the following year Sotelo was arrested and sentenced to death. But by petitioning the government Masamune saved his life and summoned him to his estate, with the intention of making him the guide of his envoy. In an interview which he had in his castle with Sotelo, he told him that he would believe in Christianity, establish the Church in his dominions and invite the missionaries; further, that he would let him go as a mesenger with his retainer to Rome and Spain, there to consult with the Pope about the propagation of the faith and negotiate a treaty with the Spanish King for intercourse and trade. Thereupon he discussed this proposed journey with Sotelo and the latter expressed his opinion. In Masamune's reply, dated the 4th month of the same year (1613), to Sotelo he thanks him for his advice and states that the consignments of goods which several persons desired to ship amounted to 700 or 800, in addition to those of the crew.

Sotelo was also appointed by the Shogun's government as an envoy to make a treaty with the King of Spain for mutual intercourse and entrusted with a letter and numerous gifts.[4] The ship having been fitted out, Hasekura Rokuemon Tsunenaga,[5] Sotelo and 28 followers embarked with forty Namban men, ten sailors and some merchants with their goods, to the number of 180 in all.[6] The ship set sail on the 15th. of the 9th. m. of the 18th. y. of Keicho (October 21, 1613) from Tsukinoura (new Oginoura), Oshikakori, Oshu.

The vessel arrived at Luzon the following month, thence crossed the Pacific and on the 16th of the 12th. m. (Jan. 25, 1915), reached Acapulco in Central America, where the envoys were cordially received by the local officials. They then betook

1. Cf. Chap. XVI.
2. See Chap. XI.
3. Pages' *Histoire de la Religion Chretienne an Japon*, Vol. I, p. 202.
4. The Date family's record says: "Then a suit of armour, a screen and other articles were sent by the Shogun to Nueva Espana, with which communication was opened in 1612, commercial intercourse being permitted at this time owing to Ieyasu's reply."
5. His autograph is preserved in the Archives at Venice, and the letter he sent home from Luzon was signed Nagatsuge (長經).
6. If we are to credit the letter of the Jesuit priest, the Spanish Jesuit priests and other passengers embarked on this ship.

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themselves to the town of Mexico, the Viceroy of which welcomed them. Sixty eight of the suite were baptized in the church of that city, while Hasekura reserved himself for baptism in Spain. The party then set out again, passed through Puebla de los Angelos (75 miles from Mexico) and arrived at San Juan de Ulloa on the eastern coast, where, on the 4th. of the 5th. m. of the 19th. y. of Keicho (June 10th., 1614) they took ship,[1] arriving at Havana in Cuba on the 28th. of the 6th. m. (July 23rd.). Thence they started on the 13th. day of the 6th. intercalary month (August 7th.), arrived at San Lucan on the 14th. d. of the 8th. m. (October 5th.), and went on the Seville, where the city functionaries received them warmly. The envoys presented Masamune's letter[2] (dated the 4th. d. of the 9th. m. of the 18th. y. of Keicho or 1613) addressed to the city in which with high commendation of Christianity, he stated that Hasekura and Sotelo, a native of Srville, were sent as his envoys to present a pair of swords as a token of his good faith, and asked that they should be protected and given audience of the King of Spain and the Pope. The letter went on to request that a skilful navigator should be sent to Japan in order to teach his art there, and to say that if facilities were given, a ship should be despatched every year for purposes of intercourse.

On the 5th of the 10th m. (November 25th.) the envoys left Seville and on the 30th day reached Madrid. Throughout the journey they were generously received and their expenses defrayed. They lodged in St. Francis's Convent at Madrid. Hasekura and Sotelo had an audience of Philip III on the 14th of the 12th m. (January 30th., 1615). The ceremony was a splendid and solemn one. The King received them standing; nobles and other courtiers lined both sides of the chamber. The envoys knelt thrice, bowed thrice and then advanced to grasp the hand of the King, who took his cap off and greeted them. They laid before him Masamune's letter[3] together with various costly gifts. The letter, which is supposed to have been drafted by Sotelo was in brief as follows. Masamune had heard from Sotelo about Spain, a great kingdom with which he wished to open up relations. Last year the Viceroy of Nueva Espana had sent to the Emperor (in reality to the Shogun or generalissimo) of Japan Sebastian Vizcaino who came to visit Masamune in his domain and told him that the voyage from Nueva Espana to his country was but a short one. Sotelo had once been appointed envoy by the Japanese Emperor, but had had to give up the post on account of illness, so another friar was sent in his stead. He had heard him preach and recognized the importance of the Catholic religion, but he

1. They seem to have left the Japanese ship at Acapulco and to have embarked on board a Spanish vessel at San Juan de Ulloa.
2. The original Japanese letter and a Latin translation, probably by Sotelo are in Seville, and a copy of the Japanese version brought from there is kept in the Japanese Foreign Office.
3. Dated the 4th. of the 8th. m. of the 18th. y. of Keicho (1613). A draft of it and the memorundam here cited, written in Japanese, are in possession of a descendant of Masamune's retainer, and full copies of them are given in *Sekai ni okeru Nihonjin*; 2nd edn., p. 108.

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could not become a convert owing to an irremovable obstacle. Nevertheless he would persuade the people under his rule to embrace it, and for this purpose missionaries should be sent to Japan, to whom protection would be given. It was desirable that communication should be opened between the two countries, and mutural accommodation given for shipping.

To the letter was appended a memorandum, dated the 4th of the 9th m. of the same year, in which the facilities to be given to missionaries, ships and commerce were stated, and the promise made that residence would be assigned in Japan to the Spaniards wishing to settle there, that such settlers should remain under the laws of their own country (i.e. should be granted extra-territoriality), and that no welcome should be given to the English or Dutch, enemies of Spain.

Hasekura himself handed to the King a letter[1] stating that it gave him great pleasure to come to a civilized country like Spain, and that his mission was to negotiate suitable measures for the propagation of Christianity; also that, taking the opportunity of his visit, he would be baptized in the presence of the King and give the Japanese to understand the solemnity of the ceremony. In his letter of reply[1] the King expressed his gratification in a tone of pride and flattery as follows:

"I am very glad to hear that our holy religion has penetrated to your distant land. I have always heard that the Japanese people are among the most intelligent in the whole world. This I can now see for myself and I consider that the idea of sending an ambassador to us, to obtain a true knowledge of the holy Catholic faith is a noble conception. I am greatly pleased with it, and shall give all possible assistance to enable you to accomplish your mission and satisfy your prince's desire.

"As to the treaty of friendship and alliance, I accept your proposals with great pleasure, and in a few days the matter shall be decided.[2]

"With reference to the ceremony of your baptism, I shall be most happy to be present in person, and shall give orders that all be carried out in a fitting manner."

Sotelo then stated the mission with which he had been entrusted by the ruler of Japan.

"Five years ago," he said, "I was appointed by the Emperor [Tai-Shogun or generalissimo], an envoy to negotiate the treaty of intercourse with your Majesty, but, owing to illness I was unable to undertake the mission, and Father Alonzo Munoz received the appointment in my stead. When in Japan I heard that the Dutch, with the aim of preventing the negotiation of a treaty between Spain and Japan, intended to induce Japan to despatch an envoy on conditions favourable to that country, so I addressed myself to the Emperor and pointed out to him that intercourse with Spain would be more profitable than intercourse with Holland. The Emperor agreed with me and entrusted me with the present mission."

1. These two letters written in Spanish are said to have been found in the library of the College of Valencia, and are printed in Pages' *Histoire*. For Hasekura's letter, see appendix.
2. In the end the King seems to have given no definite decision on this important question.

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The King thanked Sotelo for his speech, and replied that a treaty should be drawn up in due course,[1] and then, having handed the Shogun's letter to the King, the envoy and his suite took their leave.

On the 17th of the 12th. m. (February 4th.) the envoys visited the Duke of Lerma, who received them warmly; and on the 1st. of the 1st. m. of the 1st. y. of Genwa (February 17th., 1615) Hasekura was baptized by Archbishop Guzman in the chapel of the Bare-footed Franciscans, and given the name of Phelipe Francisco (Philip Francis), the Duke and Dutchess of Lerma acting as godfather and godmother. Philip III with his daughter who was betrothed to Louis XIII of France, and two of his sons were present at the ceremony.

The envoys after staying for some days at St. Francis's, started for Rome. At Alcala in Spain three followers of theirs, Thomas, Peter and Francis (the original Japanese names of these persons are not given), donned monkish dress in order to signify their desire to abandon all worldliness and devote themselves to God; but soon after, on the advice of the others, they resumed their ordinary attire. At Arocca the envoys did reverence to the holy winding sheet of Christ and the five hosts stained with blood. On the 8th. of the 8th. m. (September 30th.) at Saragosa they worshipped the image of the Lady del Pilar, and were welcomed at Barcelona, whence they sailed by way of Savona and Sardinia for Genoa (October 12th.), where they had an interview with the president and privy councillors.

The following narrative relates the reception afforded them by that city and touches on the personality of the envoys etc.[2]

"The Senate, having heard that two ambassadors from one of the reigning sovereigns of Iapan had just arrived from Spain and were lodged at the monastery of the Annunziata del Guastate, resolved to send a deputation of four gentlemen to welcome them in the name of the Senate and greet them with the title of 'Illustrissimi.' One of the ambassadors was a Japanese called Don Filippo Faxecura, the other a Spaniard of Seville, Luigi Sotelo, a Franciscan monk, and both were on their way to Rome with a suite of twenty-five gentlemen, Japanese for the most part, to perform an act of obedience in the name of their sovereign, to His Holiness the Pope, having previously written from Savona to the Senate of Genoa, requesting permission to land.

"The four commissioners, accompanied by the vice-chancellor, two guards and twenty German soldiers, repaired to the said monastery of the Annunziata, where they were met by Father Sotelo. The Japanese ambassador received them at a few steps from the door, and, having entered and been accommodated with seats, Signor Oratio

1. This matter is referred to in Pagés' *Histoire*. Although no mention of the treaty negotiations is to be found in Japanese histories, which are defective in their treatment of the foreign affairs of that period, it is certain that the Shogun sent a letter to the King of Spain, whose reply was brought back by the envoy.
2. A translation, somewhat epitomized in its less important portions, from an Italian document in the Archives of Genoa.

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spoke a chosen words, after which gifts were exchanged. Sotelo acted as interpreter. After these compliments the ambassadors begged that all their property might be passed free of the usual customs duties and their boxes left unopened, as at the other places through which they had passed. The commissioners replied that they would submit these and other requests to the Senate, and thereupon they retired.

"In the afternoon the ambassadors went to the Palace to return the commissioners' visit. They were received at the head of the staircase by two secretaries, conducted into the Senate Chamber, and seated on the dais besides his Serenity the Doge on two of the velvet chairs. The Japanese set on the right and the Spaniard on the left. The former, having taken off his hat, and greeted the assembly, addressed them in Japanese, but in such a low voice that its sound could scarcely be heard, and keeping his face turned to Sotelo, who afterwards translated the speech into Spanish in the most accomplished manner, showing himself to be a man of discretion and ability. They took their leave by bowing to the assembled Senators who returned the salute.

"The Senate ordered the custom-house officials to let the baggage of the embassy pass duty free; they were not, however, instructed not to open them."

From Genoa the envoys went direct to Rome. On reaching that city, they had an audience of Pope Paulo V at the palace of Monecavallo, and were assigned quarters in the Convent of Ara Coeli, with a daily allowance of 30 ecus (36 yen) for their expenses. On the 7th. of the 9th. m. (October 29th.) the ceremonial entry of the envoy Hasekura into the city was celebrated. The procession was marshalled in the following order: first a troop of cavalry, then the cardinal's officers, the envoy's attendants (retainers of the Sendai clan and servants to the number of about seventeen), nobles of Rome, France and Spain, the envoy's bodyguard, then the envoy himself, Hasekura Rokuemon, riding in a cardinal's sedan chair, accompanied by Lord Victorii, nephew of the Pope, and attended by Japanese and foreign escorts, two interpreters for Japanese, Spanish and Latin, and lastly Sotelo riding in a cardinal's sedan chair, followed by priests. The procession stopped at the Capitol on the Capitoline Hill, where a flourish of trumpets was blown. A multitude of people thronged the streets to witness what seemed like a revival of the Roman triumphs of old.

The despatches[1] from the Venetian ambassador at Rome at the time, Simon Constalini, afford a description of how the envoys were treated and the impression which they and their suite made upon him. In his despatch dated October 31, 1615 he remarks:

"The Japanese ambassador, conducted by Franciscan monks has reached here and lodged in the tower of Aracoeli; his expenses, amounting to 30 crowns a day, being defrayed by the Pope who has also appointed officers of the Palace to wait on him. He made his public entrance into Rome last Thursday, and but for the absence

1. Five of these despatches are preserved in the State Archives at Venice.

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of the cardinal's mules and hats which are always sent to welcome the other royal ambassadors, the reception was a very brilliant one. The ambassadors of France and Spain sent representatives to do him homage, and I thought it fit to do the same. He was greatly pleased and told my secretary that he had had no idea that he would meet at this court the ambassadors of so powerful a state. If the interpreter be faithful in his rendering, he displays much ability and prudence in his utterances, and I have heard that he has brought several gifts to His Catholic Majesty and also to his Holiness the Pope. He is said to have made a request to be provided with two hundred monks for the instruction of his sovereign and the people in our religion, and shows great devotion to the Pope."

On All Saint's Day the envoys and their suite attended service at S. Peter's. On the 17th. d. of the 9th. m. (November 3rd.) the ceremony of audience with the Pope was solemnly celebrated. On setting out from the Convent of Coeli Hasekura wore a black gown, which before the interview, however, he exchanged for a gown embroidered with blue and white, the ceremonial robe customarily worn at a royal audience. The envoy bowed down thrice before the Pope, who had on each side of him cardinals, secretaries, priests, nobles and others, and handed him the lord of Sendai's letter,[1] which was written both in Japanese and Latin, together with silk and other gifts. Then he withdrew to beneath the seats of the priests and knelt down while Masamune's letter was being read. In this the latter said that he would have liked to become a Christian, but could not owing to a certain obstacle; that, nevertheless, he would urge the people of his domain to be converted, and therefore wished Bateren (missionaries) to be sent to his country, where they would be warmly received and a church founded; and that he sent Hasekura to Rome in his stead to kiss the Pope's foot in token of obedience.

Then a priest called Gregorius Petrocha made a speech, in the course of which he said: "The Prince of Oshu is a friend to Christianity and the saviour of eighteen hundred persons doomed to death[2] and the protector of missions in Japan." Stozzi, the Pope's secretary replied in his Holiness's name that he was highly pleased and earnestly hoped that the time would come when the lord of Oshu would be baptized. Hasekura and Sotelo then advanced towards the hope, whose foot they kissed and gave him his blessing. Thus the interview concluded.

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1. A lithographed facsimile of the letter, recently brought from Rome, is given in *Sekai ni okeru Nihonjin*, p. 116. The original, dated the 4th. of the 9th. m. of the 18th. y. of Keicho, is no doubt in Masamune's autograph and is written on *torinoko* paper with gilt leaves. Significant phrases at the beginning of the letter like "I, Date Masamune, kiss, in my palace at Oshu in Nippon, the foot of Pope Paulo and humbly say &c.", suggest it was partly written under Sotelo's supervision. The Latin letter, facsimile of which appears here, was presumably written by Sotelo and like the Japanese letter it is signed by Masamune with his written seal (kind of signature) and the date. In both letters his family name is written *Idate* which is said to represent the old correct pronunciation.
2. The meaning of this is not precisely clear, but presumably these were 1,800 Christians who had been sentenced to death.

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Prose-Poem of the "Nô".

By Zen Yamamoto.

(III) Prose and Prose-Poem.

(B). The Chorus of the 'Hagoromo' of the 'Nô' is as follows:

(Chorus)

	THE LARGE HAND-DRUM								THE SMALL HAND-DRUM							
	1		2		3		4		5		6		7		8	
	△		×		△		×		o		×		•		o	
	1	-	2	3	4	-	5	6	7	-	1	2	3	4	5	-
	-	-	-	-	A	a	-	zu	-	ma	-	A	-	so	-	bi
	0	-	0	0	0	-	0	0	0	-	0	0	0	0	0	-
	-	no	o	-	Ka	a	-	zu	-	ka	a	-	zu	u	-	ni
	(Yao)															
	0	-	0	0	0	-	0	0	0	-	0	0	0	0	0	-
	i	-	•	So	-	no	-	na	-	mo	-	Tsu	-	ki	-	no
	(Yaa)															
	0	-	0	0	0	-	0	0	0	-	0	0	0	0	0	-
	o	-	-	•	I	i	-	ro	-	bi	i	-	to	o	-	wa
	(Yao)															
	0	-	0	0	0	-	0	0	0	-	0	0	0	0	0	-
	a	-	•	Sa	-	n	-	go	-	ya	a	-	chi	-	u	no
	(Yaa)															
	0	-	0	0	0	-	0	0	0	-	0	0	0	0	0	-
	o	-	-	•	So	o	-	ra	-	ni	i	-	ma	a	-	ta
	(Yao)															
	0	-	0	0	0	-	0	0	0	-	0	0	0	0	0	-
	a	-	-	•	Ma	-	n	gwa	-	tsu	-	Shi	-	n	-	nyo
	(Yao)															
	0	-	0	0	0	-	0	0	0	-	0	0	0	0	0	-
	o	no	o	-	Ka	a	-	ge	-	to	o	-	na	a	-	ri
	(Yao)															
	0	-	0	0	0	-	0	0	0	-	0	0	0	0	0	-
	i	-	-	•	Go	o	-	gwa	-	n	-	E	-	n	-	ma
	(Yao)															
	0	-	0	0	0	-	0	0	0	-	0	0	0	0	0	-
	a	n	n	-	Ko	o	-	ku	-	do	o	-	Jyo	-	u	ju
	(Yao)															

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THE LARGE HAND-DRUM — THE SMALL HAND-DRUM

1		2		3		4		5		6		7		8	
△		×		△		×		o		×		•		o	
1	-	2	3	4	-	5	6	7	-	1	2	3	4	5	-
u	-	-	•	Shi	i	tsu	po	-	u	o	-	Ju	-	u	ma
(Yao)															
0	-	0	0	0	-	0	0	0	-	0	0	0	0	0	-
n	no	-	Ta	-	ka	-	ra	a	wo	-	fu	-	ra	-	shi
(Yaa)															
0	-	0	0	0	-	0	0	0	-	0	0	0	0	0	-
i	-	•	Ko	-	ku	-	do	o	ni	-	ko	-	re	-	wo
(Yaa)															
0	-	0	0	0	-	0	0	0	-	0	0	0	0	0	-
o	-	•	Ho	-	do	-	ko	-	shi	i	-	ta	a	-	ma
(Yaa)															
0	-	0	0	0	-	0	0	0	-	0	0	0	0	0	-
-	fu	o	-	Sa	a	-	ru	-	ho	o	-	do	o	-	ni
(Yao)															
0	-	0	0	0	-	0	0	0	-	0	0	0	0	0	-
i	-	-	•	To	o	-	ki	-	u	u	-	tsu	-	tsu	te
(Yao)															
0	-	0	0	0	-	0	0	0	-	0	0	0	0	0	-
e	-	-	•	A	a	-	ma	-	no	o	-	Ha	-	go	ro
(Yao)															
0	-	0	0	0	-	0	0	0	-	0	0	0	0	0	-
mo	o	-	•	U	-	ra	ka	ze	ni	-	Ta	-	na	-	bi
(Yao)															

								1		2		3		4
								△		×		•		o
									1	2	3	4	5	-
						(Tori)		-	ki	-	Ta	-	na	-	bi
								(Yaa)						

1		2		3		4		5		6		7		8	
△		×		△		×		o		×		•		o	
1	-	2	3	4	-	5	6	7	-	1	2	3	4	5	-
-	ku	u	•	Mi	i	-	ho	o	no	-	ma	-	tsu	-	ba
(Yao)															
0	-	0	0	0	-	0	0	0	-	0	0	0	0	0	-
a	ra	a	-	U	-	ki	shi	ma	ga	-	Ku	-	mo	-	no
(Yao)															

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	THE LARGE HAND-DRUM								THE SMALL HAND-DRUM							
	1		2		3		4		5		6		7		8	
	△		×		△		×		o		×		•		o	
1	-	2	3	4	-	5	6	7	-	1	2	3	4	5	-	
o	-	•	A	-	shi	-	ta	a	ka	a	-	ya	a	-	ma	
(Yaa)																
0	-	0	0	0	-	0	0	0	-	0	0	0	0	0	-	
a	ya	a	-	Fu	u	-	ji	-	no	-	Ta	-	ka	-	ne	
(Yao)																
0	-	0	0	0	-	0	0	0	-	0	0	0	0	0	-	
e	-	•	Ka	-	su	-	ka	a	ni	-	na	-	ri	-	te	
(Yaa)																
0	-	0	0	0	-	0	0	0	-	0	0	0	0	0	-	
e	-	-	•	A	a	-	ma	a	tsu	u	-	Mi	-	so	ra	
(Yao)																
0	-	0	0	0	-	0	0	0	-	0	0	0	0	0	-	
no	-	•	Ka	-	su	-	mi	-	ni	i	-	ma	-	gi	re	
(Yaa)																
0	-	0	0	0	-	0	0	0	-	0	0	0	0	0	-	
te	e	-	•	U	u	-	se	-	ni	i	-	ke	e	-	ri	
(Yao)																

CHORUS:—

She has danced many dances,
But not yet are they numbered,
The dances of the East.
And now she, whose beauty is as the young moon,
Shines on us in the sky of midnight,
The fifteenth night,
With the beam of perfect fulfilment,
The splendour of Truth.
The vows are fulfilled, and the land we live in
Rich with the Seven Treasures
By this dance rained down on us,
The gift of Heaven.
But, as the hours pass by,
Sky-cloak of feathers fluttering, fluttering,
Over the pine-woods of Miho,
Past the Floating Islands, through the feet of the clouds she flies,
Over the mountain of Ashitaka, the high peak of Fuji,

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CHORUS.

Sir Bias declared we may dance,
Our feet are free from unrest,
The Queen was of the Dance.

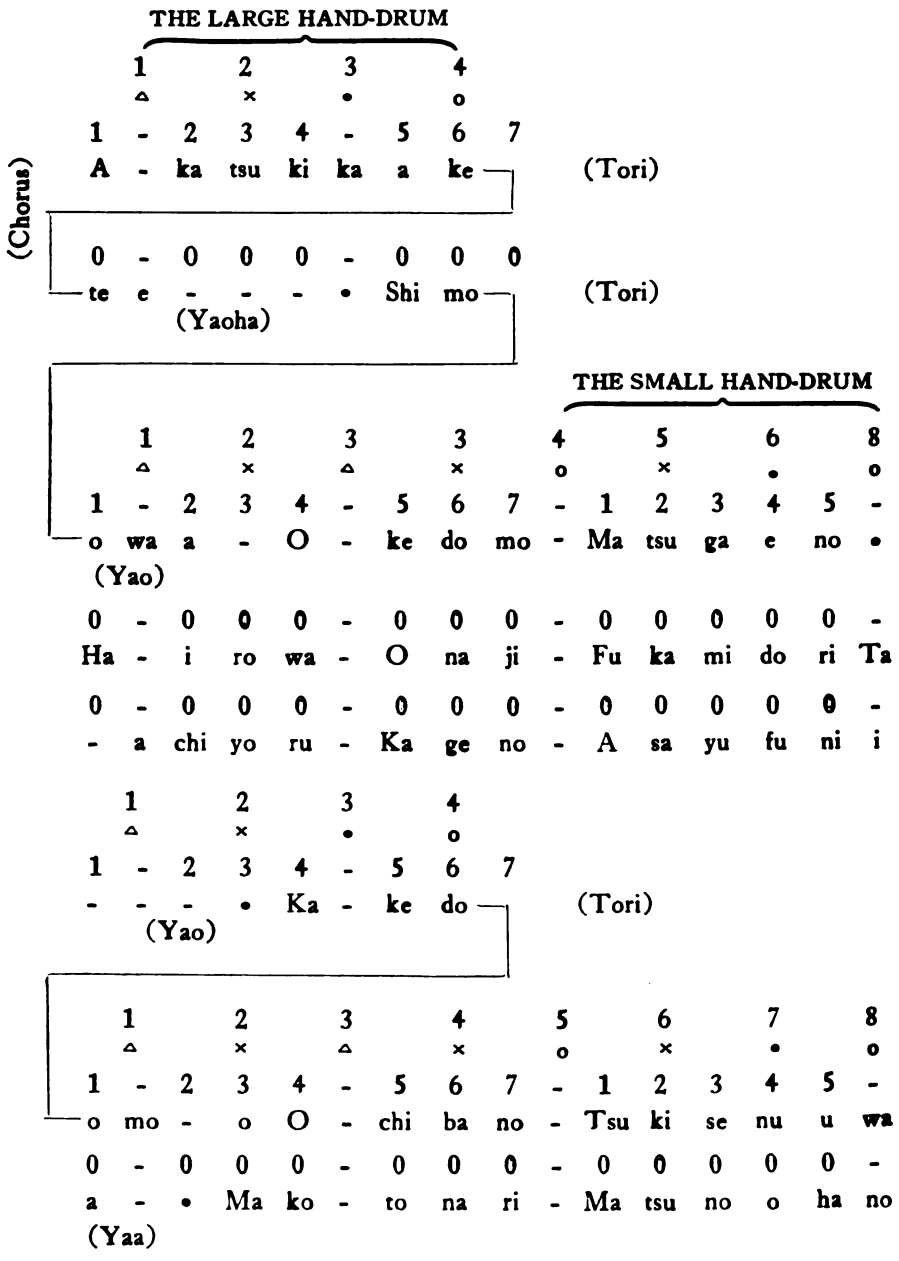
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Very faint her form,
Mingled with the mists of Heaven;
Now lost to sight.

(Translated by Arthur Waley.)

(C). The Chorus of the 'Takasago' of the 'Nô' is as follows:



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	THE LARGE HAND-DRUM								THE SMALL HAND-DRUM							
	1		2		3		4		5		6		7		8	
	△		×		△		×		o		×		•		o	
1	-	2	3	4	-	5	6	7	-	1	2	3	4	5	-	
Chi	-	ri	u	se	-	zu	shi	te	-	I	ro	wa	na	ho	Ma	
0	-	0	0	0	-	0	0	0	-	0	0	0	0	0	-	
-	a	sa	ki	no	-	Ka	zu	ra	-	Na	ga	ki	yo	no	•	
0	-	0	0	0	-	0	0	0	-	0	0	0	0	0	-	
Ta	-	to	he	na	-	ri	ke	ru	-	To	ki	wa	gi	no	Na	
0	-	0	0	0	-	0	0	0	-	0	0	0	0	0	-	
-	a	ka	ni	mo	-	o	na	wa	a	Ta	ka	sa	go	no	-	
0	-	0	0	0	-	0	0	0	-	0	0	0	0	0	-	
n	-	•	Ma	tsu	-	da	ai	no	-	ta	me	shi	ni	mo	A	
	(Yaa)															
0	-	0	0	0	-	0	0	0	-	0	0	0	0	0	-	
-	ai	o	hi	no	-	Ma	tsu	zo	-	Me	de	ta	-	ki	i.	

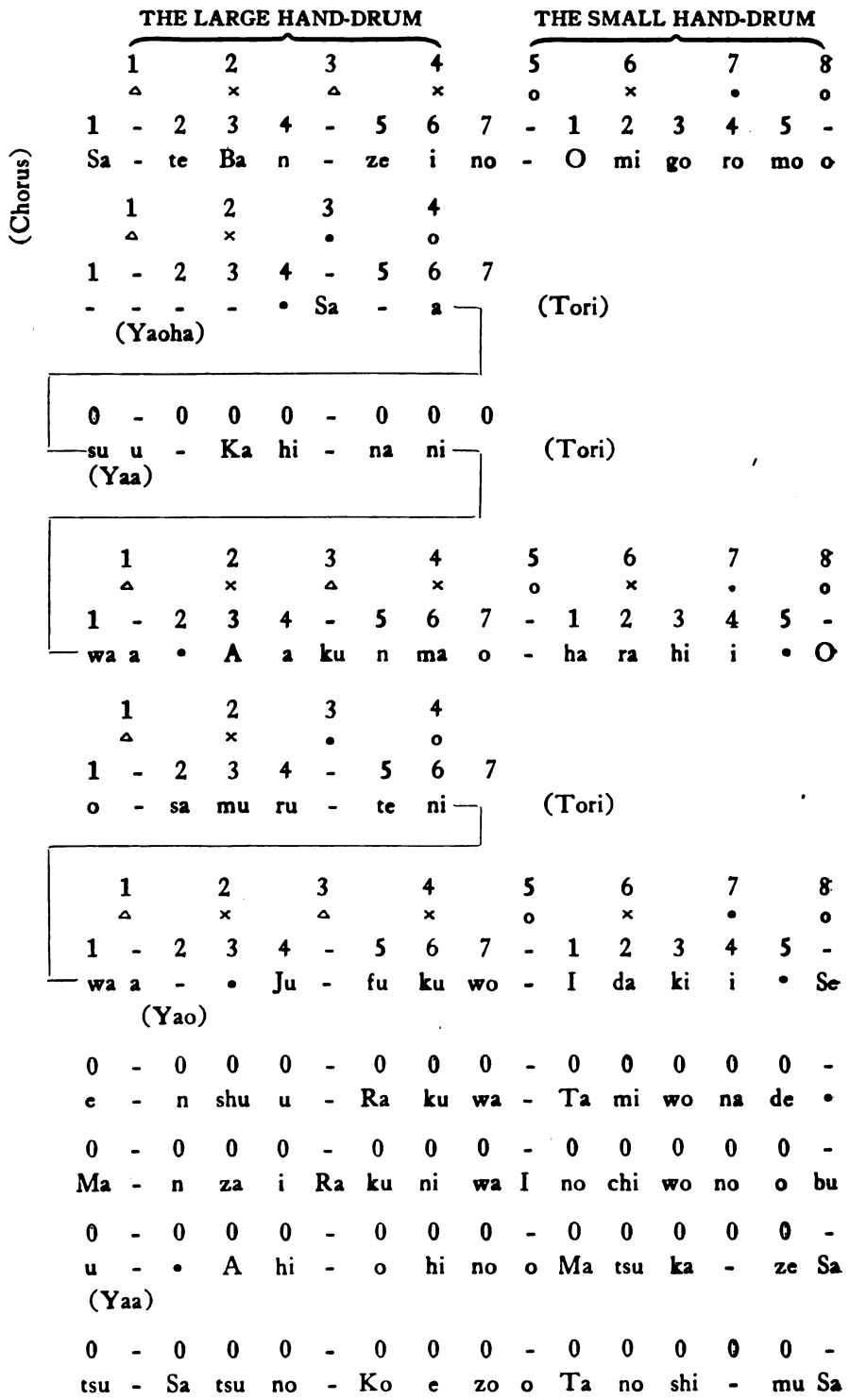
CHORUS:—

The dawn is near,
And the hoar-frost falls
On the pine-tree twigs;
But its leaves' dark green
Suffer no change.
Morning and evening
Beneath its shade
The leaves are swept away,
Yet they never fall.
True it is
That these pine-trees
Shed not all their leaves;
Their verdure remains fresh
For ages long,
As the Masaki's trailing vine;
Even amongst evergreen trees —
The emblem of unchangeableness —
Exalted is their fame of the 'Takasago'
As a symbol to the end of time —
The fame of the pine-trees that have grown old together.

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THE LARGE HAND-DRUM								THE SMALL HAND-DRUM							
1		2		3		4		5		6		7		8	
△		×		△		×		o		×		•		o	
1	-	2	3	4	-	5	6	7	-	1	2	3	4	5	-
tsu	-	Sa	tsu	no	-	Ko	e	zo	-	Ta	no	shi	-	mu	u.

CHORUS:—

And from now on, world without end,
The extended arms of the dancing maidens
Will dispel noxious influences;
Their hands folded to rest in their bosoms
Embrace all good fortune;
The hymn of a thousand autumns
Will draw down blessings on the people,
And the song of ten thousand years
Prolong our sovereign's life.
And all the while
The voice of the breeze,
As it blows through the pines
That grow old together,
Will yield us delight.



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THE RED CROSS WITH OF JAPAN

Special Course in Medical Science

THE Japan Red Cross Society which has been giving a special course in medical science since 1922 with a view to propagating the practical knowledge among medical practitioners opened the class for this year for three weeks from April 9.

Extension of Reference Museum

The space in the Reference Museum of the Japan Red Cross Society has become insufficient as a result of the increase of exhibits. So it has been decided to extend the building, at an expenditure of some 70,000 yen, and the new building is expected to be completed by November this year. The additional area is more than 237 *tsubo*.

Racial Hygienic Exhibition

For three weeks from May 1 to 21 a Racial Hygienic Exhibition is to be held at the Reference Museum of the Japan Red Cross Society. The exposition has the object in view of awakening the people to the vital problems of heredity and epidemics peculiar to the Japanese nation, in order to safeguard them against racial deterioration accruing from such heredity and epidemice, leading the people in the proper direction in connection with these questions, and fostering sanitary ideas among them. The exhibits will be in reference to the following items:—

(1) Racial Deterioration as a Result of Epidemics Peculiar to Japan

(2) Racial Deterioration Caused by Alcoholic Poisoning

(3) Racial Deterioration Resulting from Neurasthenia and Neurosis

(4) Development of Industry Affecting Racial Sanitation

(5) Racial Amelioration Caused by Heredity

As accessory undertakings popular lectures on racial hygiene and moving pictures will be given several times during the exhibition. An exposition of this kind is the first in Iapan.

Ishiguro "Nightingale" Medal

This Nightingale Memorial Medal is conferred every year upon twenty relief nurses serving the Japan Red Cross Hospital selected as model nurses for their personality, skill, faithfulness in service, and kindness to patients, while serving in the head and branch hospitals of the Japan Red Cross Society. The following fifteen nurses are honoured with this Ishiguro "Nightingale" Medal this year:—

Aguri Kasai, Haru Shinozaki, Fusa Terada, Shidzuno Koga, Shô Satoh, Toyo Kondo, Shin Matsumoto, Tomi Hasegawa, Haru Goso, Hatsuyé Kozaki, Taki Kurosé, Kishié Ogura, Kazu Tabé, Shika Kagomoto, Takeno Fujimori

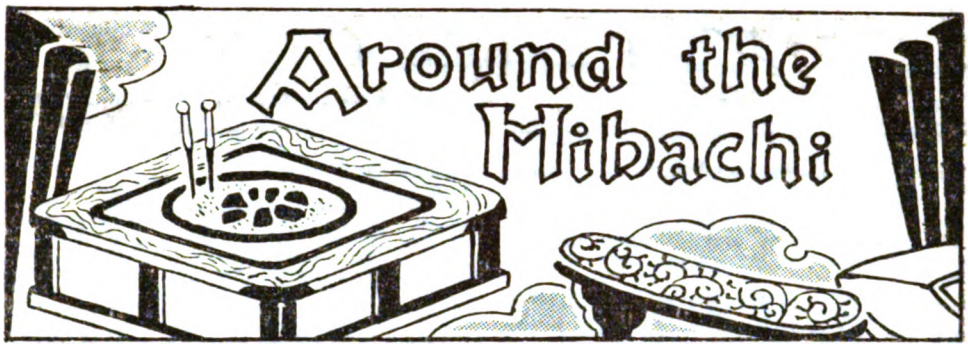
Fund of Tokyo Branch

A sum of 100 yen has been donated by Mr. Hiratsuka, Governor of Tokyo Prefecture, to the fund of the Tokyo Prefectural Branch of the Japan Red Cross in recognition of the meritorious services of the institution rendered in the development of the various social undertakings of the Prefecture, together with a letter to that effect.

Member of the Committee Abroad

Mr. N. Sakenobu, ex-Japanese Minister to Chile, who has lately been commissioned by the Japan Red Cross Society as member of the Committee Abroad will soon leave for Geneva to attend the Mandatory Rule Commission of the League of Nations.

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An Unsuccessful Beeer Keep

M WAS an oil-painter, pretty well known in art circles. He possessed fair ability, but he was known not because of that, but for the fact that he had a passion for inventions and often made strange plans. He was an uncommon man and was even more odd than many eccentrics found in particular among his fellows. However, he was a favourite among his friends.

Once in January he visited Boshu to paint a canvas for the year's exhibition. The place is a summer and winter resort facing the Pacific, half a day's journey from Tokyo.

For some days, he stayed there and came back after disposing of the work briefly. He called on a friend at once.

"There, old man!" he said, "It is very strange there. Flowers blossom there in the winter. It is now winter and not summer, and we have sometimes cold days there as we have in Tokyo, as it is winter. Yet flowers bloom profusely there! I was very interested to see it. I asked about it of local people and they told me that the flowers blossom at all times of the year. Isn't it strange and splendid? So I hit upon a good plan!"

Hearing this, his friend wore a look, which might be properly called gloomy.

"You speak of money-making as usual, but . . ," the friend said.

"My present idea is not so vague as usual," he intercepted and went on in earnest, "I am sure I shall succeed this time. The past projects all required me to work myself and were, therefore, unsuccessful. But this time . . . . this time it is bees that will work."

"Bees?" the friend asked.

"Yes. Are you surprised, old chap?"

So saying, he felt triumphant. His plan was to keep bees in that splendid flower land, which would pay well, as honey could be taken all the year round, while it is little more than side work, when honey is collected only once a year, unless it is done on a large scale.

"Anyhow, it is the bees that will work," he said. "It is the diligent bees that will work. This time I shall be rich. Then, I will have an atelier built for you."

He arranged his business in Tokyo for the spring exhibition, and at once again visited Boshu. His object was to start bee keeping there. His friends were afraid of his again burning his fingers and it made them laugh.

That winter M wrote to his friend that

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the work was very successful. "Come and see me! You will be treated to dainties of honey," he said.

When the news spread among his friends, they commented on it and doubted if M could have succeeded this time. So none of them visited him to eat the honey.

Next winter M, who had been silent since then, suddenly visited his friend.

"I am painting again," he said, "it is the duty of painters to paint."

"I say! What's the matter with you? How about the bee keeping?" the friend interrogated.

"Bee keeping? That was unsuccessful," he replied.

Then, he told his friend of the circumstances.

According to his talk, the first year of the enterprise was very successful and gave him numerous bees. These bees were at once separated and the second year there were twenty times as many as the first year. To M's astonishment, however, honey could not be gathered in the least. He took trouble to find out the reason.

He visited an expert, to whom he told the matter. The latter laughed and explained the reason.

"That won't work," he said, "bees do not work, when there are flowers from which they can get honey all the year round, for they make honey only for winter use. When they know that there are flowers even in winter, they will cease to work. You were successful for the first year, as the bees did not know it, but the next year you were unsuccessful, as they found it out. They are diligent to earn their living and not serve men, and if they can live without working, they will not work. People speak of them as being diligent, but that is not true."

"Such was the expert's explanation. I was astonished at it," said M with a look as if it did not matter to him but to others, "so I am painting again, as it is the duty of painters to paint."

The friend, who heard this, felt gloomy in a sense different from what he felt when he first heard of M's project.

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The Editor's Diary

MARCH 11.—Around Cape Inubo in the Sea of Kajima there was a furious tempest, in which several vessels were wrecked, especially off Choshi where the Koryo-mura (5,227 tons) broke into two and immediately sank, though all the crew safely landed. The Utagami-mura No. 23 (2,428 tons) belonging to the Hokkaido Colliery Company which went to the rescue of the Koryu-maru met the same fate. The Banyei-maru No. 6 (1,887 tons) owned by the same company which went to the rescue of the two ill-fated vessels had her rudder broken off Cape Inubo, and was adrift for many hours. The Etorou Maru (3,022 tons) of the Kobe Mercantile Steamship Company was wrecked off the cape, while the Muroran-maru No. 1 belonging to the Kuribayashi Steamship Company of Hokkaido drifted about until she was at last saved. On receipt of these reports, the Yokosuka Admiralty despatched a destroyer and a mine-dredger to the rescue. In the meantime the Kasumigaura Naval Flying Cops sent hydroplanes. It was later reported that the Benyei-maru No. 6 made a narrow escape.

March 12.—The Etorou-maru, was able to make her escape, though the whereabouts of both the Muroran-maru and the Utagami-maru are unknown.

In spite of the custom hitherto of the Department of Railways purchasing the smaller part of rails and accessories from the Yawata Government Iron Foundry and importing the greater part from abroad, the Department has decided to buy all the rails used by it from the Yawata Foundry from this year, because the Iron Foundry has succeeded in manufacturing one hundred pound rails. An order for about 6,000,000 tons of such rails has been sent to the Yawata Ironworks for the first fiscal half-year of 1928.

March 13.—Six days have elapsed since the passing away of the infant Princess Hisa-no-Miya. Today services were solemnly conducted at the Imperial Household Cemetery at Toshimagaoka, Koishikawa, Tokyo.

As it was concluded that both the Muroran-maru and the Utagami-maru were lost in the storm off Cape Inubo search for them was abandoned.

March 14.—The Government, which has been making careful investigation for more than a month selecting the *Yuki Suki* paddy-fields in which are to be planted the new rice to be dedicated to the Imperial Ancestors on the occasion of the *Daijo* Festival (the ceremony of the first offering of rice by the Emperor to the Gods after his accession) in the Coronation this fall has decided upon a farm at Mikami-muro, Nosu-gun, Shiga Prefecture as the Sacred Yuki Field and one at Wakiyama-mura, Hayara-gun, Fukuoka Prefecture as the Sacred Suki Field.

March 15.—A fireworks factory at Mikawashima in the suburbs of Tokyo exploded today, many houses in the neighbourhood were wrecked or damaged. Two men were killed and four were fatally wounded while scores

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were slightly wounded.

March 16.—The Tokyo Nichi Nichi is preparing exhibits to be displayed at the the International Journalistic Exposition in Germany, this summer. The paper will contribute 10,000 yen towards the Köln University fund for establishing a Japan Laboratory and opening a chair for the study of things Japanese.

March 17.—Mr. Yung Yu-hung, special envoy to Japan from the Nationalist Government of China, arrived at Tokyo today.

March 19.—In memory of her deceased daughter Princess Hisa-no-Miya, Her Majesty the Empress donated 50,000 yen to the Keifeku-kai, an Imperial bounty foundation, as a fund for the protection of children.

March 20.—While the Imperial cortège was passing the Marunouchi Building this morning on Their Majesties' way to Tokyo Station, a young man, dashed out and attempted to make a direct appeal to the Emperor. He was immediately captured by the police and gendarmes. On examination it was found that he was a deputy leader of the Noda Soy strikers and he attempted to make a direct complaint to the Emperor as a final step for the solution of the dispute.

March 21.—Owing to the violent gale many fires broke out in Tokyo. Particularly, in Wada-Horiuchi-machi on the outskirts of Tokyo several hundred houses were burnt.

March 22.—As he has recently found his health greatly impaired by overwork, Dr. Y. Kozai, President of the Tokyo Imperial University, has retired and Dr. Kiheiji Onodzuka, Professor in the Faculty of Law, succeeds him temporarily.

March 23.—Small-pox in the city of Tokyo is increasing, twenty-two cases having occurred.

March 24.—The Tokyo Coronation Commemoration Exhibition for Encouraging National Industries was opened this morning in Ueno Park in the presence of H.I.H. Prince Kanin, Honorary President.

March 25.—The public was admitted to the Tokyo Coronation Exposition from 1 p.m. yesterday. The visitors reached over 18,000 five o'clock in the evening.

March 26.—Premier Baron Tanaka in his capacity of Foreign Minister invited leading business men in Tokyo and Osaka to his official residence and discussed the problem of cotton cultivation in Brazil and of establishing a corporation there for the purpose.

March 27.—The small-pox cases in Tokyo reached thirty-two by yesterday.

March 28.—The Association of Imperial Princes is issuing a periodical, and the junior princes are editing it. It is named "Magaki no Kiku."

March 29.—Bishop Hisanosuké Hayasaka, the first Japanese who was annointed a Roman Catholic bishop by the Pope, returned to Japan today.

This afternoon Uzaemon Ichimura, one of the foremost figures in Japan's *kabuki* theatre, accompanied by his wife, left Yokohama for the United States and Europe.

March 30.—It was informally decided that Their Majesties the Emperor and Empress will hold the customary cherry blossom garden party at the Shinjuku Imperial Garden on April 16. The

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function has been abandoned in recent years on account of the poor health and death of the late Emperor.

March 31.—Two renowned French aviators, M. Le Brix and Costes arrived at Yokohama today as did also Col. Goebel, the American bird-man who won the first prize in the Dole Flight from San Francisco to Honolulu.

April 1.—The fifth memorial service for H.I.H. Prince Kitashirakawa, who was killed in an automobile accident in France in 1923, was conducted today at the Kitashirakawa mansion in Tokyo.

April 2.—The Department of Finance states that on March 31, the end of the fiscal year 1927, the national loan totalled Yen 5,360,000,000 as compared with Yen 5,171,000,000 at the end of the previous fiscal year.

April 3.—Today being the anniversary of the Emperor Jimmu, founder of the Empire, late Emperor Taisho was opened to the public.

April 4.—Foreign trade statistics for the quarter ending March 31 show exports to have amounted to Yen 474,298,000 and imports Yen 611,630,000. The excess of imports, Yen 137,332,000, is Yen 48,663,000 less than in the same period last year, exports having increased by Yen 44,029,000, though imports also increased by Yen 4,634,000.

April 5.—It is announced that Mr. Tsuneo Matsudaira, Japanese Ambassador to the United States, and his daughter, Miss Setsu-ko, bride-elect of H. I. H. Prince Chichibu, will return to Japan on June 22.

The airplane intended for the Japanese trans-Pacific flight has been named *Sakura*, or Cherry.

April 6.—The east-bound competitor, Mr. Araki, in a round-the-world race organized by the Jiji Shimpo newspaper, left Tokyo this morning. The west-bound contestant, Mr. Matsui is expected to start on April 11.

April 8.—The well-known French aviators, Costes and Le Brix, left Tachikawa airdrome, near Tokyo, today, on their flight to France via Hanoi and India.

Today being Sunday and fine spring weather, tremendous crowds left Tokyo for country disiricts, to enjoy flower-viewing and other outdoor pleasures.

April 9.—In recognition of his contribution in promoting the friendly relations between Poland and Japan, H. M. the Emperor today conferred, through the Foreign Office, the Grand Cordon of the Rising Sun with Paulownia, on the famous Polish statesman, Marshal Pilsudski.

T. I. H. Prince and Princess Yi returned to Tokyo today after an extended world tour.

The Russian ambassador entertained at a banquet the famous Japanese actor, Sadanji Ichikawa, and members of his party, who are leaving for a tour of Russia.

April 10.—The ban on publication having been lifted, it was today publishde that on March 15 the police arrested over 1,000 alleged communists, in Tokyo and elsewhere, including 34 prefectures throughout Japan, claiming that a communist plot on a wide scale had been in formation. At the same time a large number of documents, etc., were seized. It is alleged that the plot was more far-reaching and better organized than the similar affair of 1923. The cabinet today decided to order the dissolution of the Labor-Peasant Party, with 25,000 members, the All Japan Proletarian Youth's Union, with 4,000 members, and the Japan Labour Union Council with 15,000members, on the ground that they were closely connected with the plot, and thus endangered the social order of the nation.

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